THE CHRISTIANS COMBAT:

WHEREIN IS SET DOWNE that daungerous fight wherunto all the faithfull and elect children of God are called, with a most sure hope of victorie ouer all their enemies in Christ their Captaine, and Generall of the Lords hostes:

First written in French by P. M. *and now Englished by* G. C.

1. TIM. 6. 12.
Fight the good fight of faith, apprehend euerlasting life, whereunto also ye are called.

Imprinted at London by *Richard Field* for *Robert Dexter*, dwelling in Paules Church-yard at the signe of the braſen Serpent.
1591.

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BRITISH MUSEUM
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TO THE RIGHT WORSHIPFVL SIR THOMAS LEIGHTON KNIGHT,

Captaine of Cornet Caſtel, and gouernor for her Maieſtie of the Iſland of Guernezie, and other Iſlands adiacent, G. C. wiſheth long life in proſperitie, and endleſſe life in immortalitie.

SO often (Right Worſhipfull) as I ſtudied, and endeuored with my ſelfe how I might yeeld your worſhip, if it were but ſome ſlender teſtimonie & token of that thankfull memorie, which continually I carrie of your beneuolence and bountie, but finding no meanes to performe the ſame, aunſwerable either to your Worſhips deſerts, or

mine owne desire, so often haue I bene driuen from mine endeuour, vntill such time as hauing perused this Treatise, and being priuie that in the reading therof in the French you tooke great pleasure (as in sundrie other worthie workes of that learned man) I began to cast aside al discouragements and lets, and no whit to doubt but that with some delight you would reuiew the same in the English at your good leasure. And that emboldned me to present this my trauell in the translation to your worships censure & good acceptation: to your censure, knowing in either language your skill & abilitie: to your acception, your kindnesse and courtesie. Thus wishing that your worship may read this Christian Combat to your content and comfort, I beseech the

Almigh-

Almightie ſo to guide you & your good Ladie, by his gracious aſsiſtance in the whole courſe of your ſpirituall warfare in this life, that you both with all yours may be partakers in the life to come of the crowne of glorie, laid vp for all thoſe that ſhall obtaine victorie.

Your moſt humble and affectionate ſeruant in euery duetie. *G. C.*

THE AVTHORS EPISTLE DEDICATORY to Sir Thomas Leighton knight.

SIr, as in your absence you haue shewen a singular care, that it pleased you to haue of me, hauing prouided for me a place of retraite and saftie within your Castell, if anie danger should happen: hauing also on the other side declared by infinite testimonies of your fauour and good will towards me in the behalfe of my son, whom it pleased you to lead a long with you into England, and bring backe againe in your companie in all saftie: so also I haue thought it my ductie, that I might not seeme ingratefull and vnthankefull, to thinke not how I might worthily recompence such benefits (for I confesse that it is impossible for me) but at leastwise to giue you some small token of acknowledgment, and

and of the earnest and constant desire I haue to do you in al sorts most humble seruice. And for as much as I haue perceiued by most notable proofes of your pietie, that there is nothing wherein you take so much pleasure, as in those discourses which are made concerning our duetie towards God, and his great benefites and blessings towards vs: I bethought my selfe to offer your Worship some slender present of such things; not that I can hope or looke to be able to set forth any thing that may at all be answerable, either to the grauitie of your iudgement, or to the greatnes of the subiect. But I haue assaid the best that possible I was able, to represent vnto you some chiefe and principall points of our spirituall combat, whereof I haue gathered togither seauen Treatises, handling sundrie and diuerse matters, as also they are taken from sundrie places of the holie Scripture, and haue endeuoured notwithstanding to compact and ioyne them togither, as it were into one bodie, and to direct them to one ende: which is to shewe

the great and difficult combat and fight, whereunto euerie faithfull man is called of God, with a moſt certaine hope to ſurmount and ouercome all his enemies. I haue then placed in the firſt roome the Treatiſe touching the birth of Ieſus Chriſt, who is the chiefe leader and generall of the hoſt and army of the Almightie, who hath ouercome, and maketh vs dayly by his power and vertue to vanquiſh all ſorts of enemies. In the ſecond Treatiſe is ſpoken of the chiefe conductour and Captaine of our enemies, of his force, ſubtleties, and malice. And in the other fower following, is deſcribed the ſpirituall armour which God himſelfe hath prouided for vs, to withſtand ſuch an enemie and all his forces: of which the fourth, which is thankes-giuing, may chaunce to ſeeme to be not ſo much to the purpoſe. But thankes-giuing beeing a part of prayer, and ſeeing there is nothing whereunto Sathan doeth more ſolicite vs, then vnto ingratitude and vnthankefulneſſe towardes God; this duetie of thankes-yeelding, is not placed with-

without iuſt cauſe amonge the reſt of our ſpirituall weapons. The ſeuenth is a ſummarie, and brieſe Epitomie of the whole booke of Iob, *wherein the holie Ghoſt hath ſet before vs a moſt notable example of a ſtrong and valiant ſouldier, who being euery kinde of way ſet vpon and aſſaulted, that poſſible a man may be, and that of all ſortes of enemies, hath conſtantlie reſiſted, and withſtood by ſuch weapons, and alſo obtained the victory. So thē in the diſcours of theſe Treatiſes we haue all thoſe things, which are neceſſary to inſtruct vs aright to this ſpirituall combat, which all our life long we haue againſt ſo many enemies. For on the one ſide our head, and Captaine is liuelie deſcribed, and on the other ſide the chiefetaine of our enemies band: and afterward all the weapons which are neceſſarie, and the maner how to imploy, and vſe them aright, to ouercome him after the exāple of* Iob. *I confeſſe that all my diſcourſe, touching ſuch high and weighty matters, and of ſuch importance, could not attaine vnto the perfection of them, and that my ſtile is*

a great deale to base for the maiestie that in them shineth. But it sufficed me to bestow the best that I had, according to the measure of the gift which it pleased God to imparte vnto me, endeuoring notwithstanding to deale in such sort, that by comparing togither sundry places of Scripture, we may in some sort perceiue the right, and lawfull vse of those things, the knowledge whereof is so profitable and necessarie. I hope right Worshipfull, that you will, and I most humblie beseech you, to take in good part this my slender trauaile, small labour, and that I haue emboldened my self to direct & dedicate the same vnto you. For albeit that what herein is mine, is but a small thing, so it is notwithstanding that looke what the holy Ghost hath here taught from his sacred mouth, ought to bee vnto vs of no small weight, for if it be well vnderstood, it will suffice to guide and direct all our actions in all the partes of our life, to their right end, which is, that after we are instructed in our duetie, and haue learned to know the inestimable benefite of our saluation in Iesus Christ,

Chriſt, we ſhould fight vnder his banner through his force might, & with his weapons, the good fight of fauth, that we may receiue of him the incorruptible crowne of immortalitie. I know right Worſhipfull, that as you are well exerciſed in the hãdling of theſe materiall weapons, employing them to the good, and defence of your countrie, and of her Royall Maeſtie; and that you acknowledge that the skill and experience you haue in them, is the gift of God: that alſo hauing hitherto made a good profeſſion of the doctrine of the Goſpell, you are no leſſe practiſed in the ſpirituall weapõs, and that all your deſire is, to make them auailable and profitable, aſwell to the edification of the whole Church, as to your owne ſaluation: and that therefore you would bee no leſſe content to behold heere, as in an Arſenall or Armorie the order and beautie of theſe ſpirituall weapons, with the manner how to vſe them aright, then if one ſhould ſet before your eyes a moſt magnificall ſhew of all ſorts of weapons, which men accuſtome to vſe in the warres of this world, yea and that

those would please you so much the more, by how much you prize and esteeme diuine and heauenly things, more then terrestriall and earthlie, and that you desire more to ouercome and obtaine the victorie in so honorable a combat, in the presence of God and of his Angels, then to haue all the victories, and triumphes of Alexander *the great, and of* Iulius Cæsar. *And for asmuch as the greatnesse of your charge, may daylie present vnto you new difficulties, wherein you may acknowledge the sundrie subtilties and craftes, whereby Sathan goeth about to turne vs backe, and cause vs to forsake our duetie, so much the more will you take pleasure to vse this armour of God, to resiste, and confounde him: so that in what soeuer manner he shall assault you, you may alwayes haue the vpper hand of him, and wherein to reioyce more, then if you should part the bootie and spoyles of the Spaniardes, or any other enemies ouercome and vanquished. Take therefore, right worshipfull, in good part, and accept I beseech you this my so small a present, which I do offer vnto you,*

in acknowledging your great benefices towards me and my ſonne: as the offer of our moſt humble ſeruice, whereby we deſire to teſtifie all our life long, how greatlie we are bounde vnto your worſhip. And to end, I beſeech the almightie, that it would pleaſe him to fortifie and ſtrengthen you by the vertue of his holie ſpirite, and aſſiſte you in all your affaires through his grace, and make you to ouercome all difficulties, and bleſſe you with my good Lady your wife, your children and all yours, with all kinde of bleſſings.

Your worſhips at
command. P.M.

Ood Reader, that holy and patient man *Iob* (a ſingular & rare paterne of a valiant, and couragious ſouldier) could truely ſay by iuſt proofe, and experience had in himſelfe, that the whole courſe of mãs life, though but ſhort, was a cõtinuall warfare. And certes if we will ſet before our eyes the hiſtorie of his life we ſhall finde it to be a moſt liuely pourtrait of our ſpirituall warfare, which we are to wage, not againſt fleſh and bloud, but againſt principalities, againſt powers, and againſt the worldly gouernours, the Princes of the darkneſſe of this world, againſt ſpirituall wickedneſſes, which are in highe places: That is euen againſt that auncient enemie of mankind, ſathan, the deuil our aduerſarie, & againſt all his helliſh power, thoſe malignant, & wicked ſpirites, againſt the world, & our owne fleſh, which he among many other baſtillions that are in his camp, eſpecially armeth againſt vs, knowing what a ſwinge and ſway the world beareth with vs, what occaſions it offereth vs dayly to ſin: knowing alſo the weaknes & frailtie of our fleſh, he bãdeth & ſetteth the ſame againſt our poore ſoules, that he may deſtroy both our bodies & our ſoules. He aſſaulteth our ſoules by our own ſẽſes, he vſeth thẽ as ſo many windows to creep into vs, or rather by ſo many breaches

Epheſ.6.12.

breaches he seeketh to enter into vs and possesse vs. Somtimes he assaulteth vs by the sight, *Dauid* saw frō the roofe of his house *Bathsheba* and straight lusted after her: sometimes by the tast, *Eua* & *Adam* tasted the fruite, & they both fell frō eternall felicitie, into endlesse miserie: sometimes by the smelling, sometymes by the hearing, sometimes by the touching; and at all times by our one meane or other, either outwardly or inwardly; either openly, or secretly: for he intermitteth no time, no day, no houre, no moment, but continually layeth at vs: he omitteth no occasion, no opportunitie, but vseth all meanes possible to worke our vtter ruine and ouerthrow: he is neuer idle, he is alwayes compassing the world, he still raungeth about like a roaring Lyon seeking how he may deuour vs. Such is his inueterate hatred, and malice against vs. How then can we hope for any truce? Much lesse for peace? what then must we doe? we must take courage, plucke vp our hearts, and be resolute to fight, and fight continually: And not some few of vs, but the whole packe of vs, whatsoeuer we be. For none are exempt from this warre. In the temporal warres of this world, old men, women, and children are by the lawes set at libertie frō this fight: but in our spirituall warfare both old, and yong; both mā, and woman, the sicke, aswell as the whole, the weake, as the strong; the foole, as the wise man; both rich, and poore; both high and low; one & another,

2. *Sam.* 11. 3.

Iob. 1.

1. *Pet.* 5. 8.

all muſt fight, and fight to the end. If we will none of the croſſe, we ſhall haue none of the crown: if we will not runne, we ſhall not get the goale: if we will not fight, we ſhal neuer winne the field. *Qui cupit optatam curſu contingere metam multa tulit, fecitque puer ſudauit & alſit, Horace.* fight (ſaith the Preacher) & fight vnto death, but *pro Iuſtitia* for righteouſneſſe. Let vs not therefore faint, nor feare, but let vs caſt from vs all ſluggiſhnes, & our to much ſecuritie. No man commeth ſooner to deſtruction then hee which is ſecure: and the moſt vſuall beginning of miſerie, is ſecuritie. Let vs not thinke it ſufficient to fight once, though we get the victory, for this our enemie is diligent, and ſuttle, he will ſeeme to be ouercome, that he may ouercome, he will faine to flye, that we may follow, and ſo fall into his lap, and into thoſe deadly ſnares and trappes, which he hath prouided & layd for vs. What then? As we muſt not inſulte if we get the conqueſt, for that may be to triumph before the victorie; ſo on the other ſide we muſt not diſpaire, if we be ouercome, for oftétimes we ſee the conquerour is cõquered. Then courage, once more let vs arme our ſelues a new, and take to vs our weapons againe, I ſay thoſe excellent weapons, which God himſelfe hath prepared and prouided for vs, with an aſſured hope of victorie, if we will put them in practiſe. Firſt then as the ſouldier girdeth vp his loynes with baudrier and girdle, that he may be the ſtronger in battel, ſo let vs ſtrengh-

Eccleſ. 4.

then our hearts with the truth of Gods word, for feare that if we once begin to ſtagger the deuill ouerthrow vs not. Secondly as the ſouldier couereth his breſt with a breſt-plate; ſo likewiſe let our vprightneſſe and innocencie of life with a good conſcience couer and defēd our ſelues, that the dartes of Sathan pearce them not, and impoiſon their pietie with their deadly venom. Thirdly as the ſouldier is armed and ſhod with the beſt, & fitteſt leg-harnes, warre-graues, and buskins he cā get, that he may the more ſurely, and readily march againſt the enemie, ſo let vs Chriſtian ſouldiers be prepared through the Goſpel of peace, that we may with boldnes encounter Sathā our aduerſarie. Fourthly as the body of the ſouldier being couered with his buckler is in ſafetie againſt the darts of his enemie: ſo likewiſe our ſoules, being couered with the buckler of a true and liuely faith, ſhall eaſely be defended from all the fierie darts, and temptations of Sathan. Fiftly as the ſouldier defendeth his head from all hurt, by meanes of his helmet: ſo likewiſe let vs oppoſe and ſet the hope of ſaluation promiſed againſt all the aſſaultes of that malignant, and wicked ſpirite. Agayne as the ſouldier driueth backe with blowes of ſword the enemie, that ruſheth and runneth fiercely vpon him, ſo let vs Chriſtians driue backe with dint of the ſword of Gods word the enemie, who ſeeketh to ſlay our ſoules with falſe doctrine, vntruthes, hereſies, and lyes. And laſt of

al, as the ſouldier ſeeing himſelfe in the combat in daunger doth retire himſelfe to the camp or fortreſſe of his Captaine: ſo likewiſe let vs haue our recourſe, and place of retraite vnder the ſhadowe of the wings of our grand Captaine Chriſt Ieſus by meanes of true, faithfull and hartie prayer. So ſhall we be ſure that the iſſue of the fight wilbe happie if we continue conſtant to the end. For he is that ſeede of the woman, that hath bruſed the Serpents head. He is that Lion of the Tribe of *Iudah*, that hath rent & torne in peeces the iawes of that roring Lion the deuill. He is that valiant *Dauid*, that hath ſlain that helliſh & great *Goliah*. He is that good *Moyſes* that hath deliuered vs from the bondage of Sathan that wicked *Pharaoh*. And to conclude, he is that Meſſias, that Sauiour, who doth & will continually preſerue & keepe all thoſe that fight vnder his banner, from the force of all their enemies. Now gentle reader, that thou mayeſt (as a good ſouldier ought to do) know thy Captaine, his vertue, valour and power: and contrariwiſe the hatred, malice, & force of the enemie: & that thou mayſt learne how to vſe thine armour and weapons aright, and be acquainted with the ſtratagemes, and ſubtle ſlights of thine aduerſarie, that as the prouerbe is, being forewarned, thou mayſt be halfe armed: I thought it my dutie, for the cõfort I found in this Treatiſe of the Chriſtian Combat, not to ſpare my trauaile and coſt (for charitie is no churle) as they ſay, to bring the

ſame out of Fraunce into England, that thou likewiſe reading the ſame, mighteſt reape ſome conſolation. And if I ſhall perceiue the ſame to be welcome vnto thee, I may be encouraged to employ my beſt endeuour and paynes another time for thy greater profit, and in the meane ſeaſon I beſeech the almightie to graunt thee of his bountie and goodneſſe his fauorable aſſiſtance, that thou mayſt fight valiantly, ouercome victoriouſly, and raigne with him in heauen eternally. Amen.

Thine in the Lord.
G. C.

THE FIRST TREATISE TOVCHING THE *NATIVITIE AND BIRTH OF Iesus Christ, chiefe Captaine of the hoste of the eternall and liuing God.*

AS the loue of God from all eternitie is the chiefe, and principall cauſe of our ſaluation: ſo the ſoũtaine and welſpring of all godlineſſe, pietie, and Religion, graffed in our hearts, is the knowledge, and liuely feeling of this loue of our good God towards vs, which is firme, ſtedfaſt & immutable, as God is himſelfe immutable, and can not be ſubiect to chaunge: for who can as hee ought put his whole truſt and confidence in God, loue him with all his heart, call vpon him as his Father, ſerue

ſerue him willingly as his Lord and maiſter, if he bè not aſſured of his loue and fauour? But the heart of man is ſo peruerſe and wicked, ſo full fraught with miſtruſt & vnbeliefe, that there is nothing more hard for him, thē ſtedfaſtly to beleeue and aſſure himſelfe of this loue, fauour & good wil of God: It is therefore a moſt falſe and deteſtable doctrine, which of lōg time hath borne ſway in the Romiſh Church, that we ought alwayes to ſtand in doubt whether we be beloued of God or no: whether his fauour bee towards vs or his wrath. And yet there is nothing wherof we ought to be more aſſured, and perſwaded then of the grace, good will and loue of God, to defend and preſerue vs againſt all the threats and menaces of the world, againſt the terrour and feare of death, againſt the aſſaultes of hell, and accuſations of the law, & of our owne cōſciēce. Wherfore we ought to ſeeke forth a moſt expreſſe, euident and plaine teſtimony, whereby we may aſcertaine, and aſſure our ſelues of the

loue of God. Behold here is a most excellent place for that purpose proposed vnto vs by the Prophet *Esay*, whereby he greatly comforted the Church in his time, and ought to be a singular consolation to vs for euer. It is (saith he) *for vnto vs a childe is borne, and vnto vs a sonne is geuen: and the gouernement is vpon his shoulders, and he shall call his name Wonderfull, Counseller, the mightie God, the euerlasting Father, the Prince of peace.* Wherein our God doth most euidently witnesse vnto vs his singular loue, in that he vouchsafed that his onely begotten sonne Christ Iesus, the king of glory, the head of Angels, his eternall wisedome, hauing taken our flesh on him in the wombe of the virgine Marie, should be borne and come into the world for our saluation, and to gather vnto himselfe all the elect and chosen: It is I say, a most certaine testimonie of Gods fauour, and loue towardes vs, that hee hath giuen vs his sonne, who hath all empire, dominion, and power both in heauē and in earth,

Isa.9.6.

who

who is the minister of saluation to his, in whom are hidden the secretes, and mysteries of the grace and goodnesse of God, who wholly reuealeth, and sheweth vnto vs the counsell which lyeth hid in his fathers bosom, who is our God full of power and maiestie, to abase and bring low the force, and might of his and our enemies, and constantly to keepe, and preserue our saluation: who is not onely eternall, but also Father, and authour of all eternitie, and of eternall and euerlasting life to all those which beleeue in him. In a word, it is he that hath procured vs peace by his owne bloud, hauing quite abolished all hatred, and enimitie, and reconciled vs to God, by his interceſſion, merite, death and passion most effectuall & auaileable to the end. For what can we want seeing we haue such a Prince? The father who hath giuen him vnto vs, hath he not also giuen vs all things with him? *Rom.* 8. 31. The selfe same Apostle sayth, that God doth witnesse

his loue toward vs, in as much as at that very time that we were his enemies, he deliuered and gaue vp his sonne to the death for vs. *Rom.* 5. 8. But behold what our Sauiour himselfe sayth. *Iohn.* 3. 16. *God so loued the world, that he hath giuen his onely begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life.* Now it is he onely which giueth vs faith, and we know by the witnesse which his spirit beareth in our hearts, that we beleeue in the sonne of God our Sauiour, in whō we haue perfect righteousnes, eternall life, all felicitie and happines. We therfore haue a more certaine, & authētical testimonie of the excellēt & wōderfull loue of god toward vs, thē of his might and power. For albeit this vniuersall world which hee hath created of nothing be a most cleare, & bright mirror of his maiesty & power: yet so it is notwithstanding that Iesus Christ, who is God manifested, and made knowne in the flesh, a most sure pledge of the good will, and fauour of God towards vs, is farre

farre more excellent then the whole world, yea so much exceedeth the world as the creator doth surpas the creature.

Let vs heare therefore with what sweetnes & maiestie of words the Prophet *Esay* doth set downe vnto vs this so pretious a pawne, & singular pledge of the good will of God towards men. First he saith to our great comfort, consolation & ioy, *Vnto vs a child is borne, and vnto vs a sonne is giuen*; and afterward declareth and sheweth vnto vs, what this child is, as well by the ample dominion and empire which is giuen him, as by the excellent titles & names which the father doth impart vnto him, which cannot agree vnto any but vnto him, in whom dwelleth the fulnesse of the Deitie bodily. And first of all the Prophet, as wel to comfort himselfe as the whole Church, and to assure the same of mercie and grace, and of eternall saluation, saith, *A child is borne vnto vs, and vnto vs a sonne is giuen:* Shewing vnto vs cuē by the first word, that he is verie man borne of a woman,

but a virgin, as he ſaid in the 7. chapter & 14. verſe, & that he hath the very nature of mā, wherin he appeared poore, humble, baſe and deſpiſed as *Zacharie* ſaith, chapt. 9. 9. in which he was ſeene deformed, diſgraced, couered with ſhame, diſhonor & infamie, yea in ſuch ſort that they turned their face frō him, as from a leaper, *Iſaiah*. 53. 2. Yea and although he were without ſinne, God brought vpon him the ſinnes and iniquities of vs all. Behold then this was a true child, partaker of fleſh and bloud, *Hebr*. 2. 14. But a child, exempt from the common ſtaine & filth of *Adams* childrē, foraſmuch as he was conceiued by the power of the holy ghoſt. *Matth*. 1. 18. & by the power of the moſt high that ouerſhadowed the virgine, as the Angel expoundeth the ſame, *Luke*. 1. 35 So it behoued him, who came to take away the ſtain & filth of our conceptiō and birth, to be very man like vnto vs, ſinne only except, *Heb*. 4. 15. which we ought diligently to note & obſerue againſt the hereſie of *Marcion* & *Apollinarius*,

narius, who thought that Ieſus Chriſt took a true & very body without a reaſonable ſoule, and of the Anabaptiſts of our time, who imagined that Ieſus Chriſt had not a very humain body, but that he brought it frō heauen, and did but paſſe thorow the virgine *Marie*, as thorow a conduit: but the writings of the Prophets & Apoſtles do all teſtifie & witneſſe with one accord, that Ieſus Chriſt our ſauiour is of ꝑ ſeed of *Dauid*, & that he deſcended of the fathers according to the fleſh, & that following the phraſe of ſpeech that *Moſes* vſeth, who calleth him the ſeed of the womā, *Gẽ.*3.15. & therfore alſo Ieſus is oftẽ called ſon of mā. By the other word, to wit *ſon*, the prophet declareth that he is that only begotten ſon, begottẽ of the father before al heauens, of whom alſo *Micah* ſaith, cha.5.2. That his going forth hath bin from the beginning & from euerlaſting, and his generation cannot be cõuted. Whereby is giuen vs to vnderſtand, that this ſonne which is borne vnto vs, is the euerlaſting ſonne of the

father euerlasting, that word vncreated, that eternall wisedome of which *Salomon* speaketh in the eight of the Prouerbs vers. 3. his delight is to dwell among the sonnes of men. To be short, it is that high mysterie and hidden secret, which S. *Paul* doth greatly magnifie and extoll 1. *Tim.* 3. chapt. vers. 6. *Without controuersie great is the mysterie of godlines*, which is, *God is manifested in the flesh, iustified in the spirit, seene of Angels, preached vnto the Gentiles, beleeued on in the world, and receiued vp in glorie:* which S. *Iohn* comprehendeth in a word, chapt. 1. vers. 14. saying, *This Word was made flesh.* So as this king of glorie, who being in the forme of God thought it no robbery to be equal with God, hath made himselfe of no reputation, and tooke on him the forme of a seruant, and was made like vnto men, and was found in shape as man, *Philip.* 2. 6. in such sort notwithstanding as one might haue beholden his glorie, glory, I say, as of the onely begotten son of the father, *Iohn.* 1. 6. And such a one ought

ought our Mediatour to be, to wit, perfect God and perfect man: man to die and to be our pledge: and God, to ouercome death and to deliuer vs, hauing abolished by his death and passion, sinne, death, and malediction.

But *Isai.* speaketh of the birth of this child and sonne of the highest, as of a thing alreadie come to passe and accomplished, which came not to passe notwithstanding, more then sixe or seuen hundred yeares after. But vsing this kind of speech, he declareth vnto vs the certaintie of the thing, and sheweth the nature of faith, which is the ground of things which are hoped for, and the euidence of things which are not seene. *Heb.* 11. 1. So the auncient fathers since *Adam*, who first receiued the promise of this blessed seed, which hath broken the serpents head, haue seene the day of Christ and reioyced, as that thing wherein consisted their saluation: As Iesus Christ himself speaketh of *Abraham*, *Iohn.* 8. And therefore also saint *Luke* followeth the Genealogie of the

ſonne of God, aſcending from the virgine *Marie* vnto *Adam*, *Luke*.3. for Chriſt Ieſus is the cauſe of our ſaluation by his birth, and by thoſe things which followed, to all the elect which haue bene, are, or ſhalbe hereafter, euen from the beginning of the world vnto the latter end. Therefore the Prophet *Iſaiah* ſpeaketh verie fitly in this place, when he ſaith, *Vnto vs a child is borne, and vnto vs a ſonne is giuen*: for it is for all his children that he is borne, it is to them that he is giuen, it is for them that he hath ſo humbled and abaſed himſelfe, and made himſelfe of no reputation: it is for them that he liued, that he hath taught, that he hath wrought miracles, that he hath ſuffered, that he hath borne the wrath of God, that he is dead, that he is riſen againe: in ſuch ſort that all his obedience, all his merits, all his righteouſnes, all his holineſſe, his victorie, triumph, and his glorie do appertain vnto them by the right of the communion, which is betweene the head and the members,

bers. It is that onely which at all times hath ſuſtained & comforted the faithfull againſt death, againſt ſinne and the curſe of the law: for they knew that this child, this ſonne ſhould aboliſh and quite ſwallow vp in victorie all ſuch enimies, as declareth the Prophet *Hoſea*, chapter 13. 14. *O death*, ſaith he, *I will be thy death: O graue I will be thy deſtruction.* It is worthy alſo diligently to be obſerued and marked, that *Iſaiah* ſaith, that this ſonne is giuē vnto vs, which ſheweth the great bountifulneſſe, and the great liberalitie of God, who franckly giueth for a gift vnto men more then miſerable & forlorne, yea for euer that which he holdeth moſt deare and pretious, and that excludeth all merites, and all their deſeruings and good workes: that all ſhould confeſſe and acknowledge that they are ſaued by grace, *Epheſ.* 2. verſ. 8. and that it is not by our righteouſneſſe and workes which we haue done that we are ſaued, but by the onely mercie, bountifulneſſe and loue

of God towards men, *Titus*.3.4. Behold this is that which the Prophets at all times haue set before vs as a matter of ioy, comfort, consolation, and saluation to all the Church, as doth *Isaiah* in this place, to the end that in hope and assurance of such an excellent & good a gift, she might surmount and conquer all difficulties, sustaine all assaults, and ouercome all perils and daungers whatsoeuer. Now if the old fathers haue for good cause greatly reioyced in the birth of the sonne of God, which was not knowne vnto them but a farre off, and that vnder diuers shadowes; greater reason there is that we should (who read and see more cleerely all the great mysteries of our saluation, and redemption accomplished, nothing remaining but the second comming of the sonne of God to iudgement, but that all things are brought to their full perfection,) Reioyce and be glad for al the inestimable benefites of the Lord; for the Angels themselues also haue reioyced, and haue sung this song of praise

praise, *Glorie be to God in the high heauens, and peace in earth, and towards men good-will, Luke.* 2.14. And in that place also they tell the shepheards that they brought thē tidings of great ioy, which should be among all people, for that in the citie of *Dauid* was borne the Sauiour, which is Christ the Lord, vers. 11. Also that good old father *Simeon*, holding this child in his armes, did so ioy and reioyce, that he made this excellent song, by which he testifieth vnto the world that he died in peace, hauing seene the sauing health of God, the light of the Gentiles, & the glory of Israel. But such examples admonish vs, that such ioy ought to be altogither spirituall, euen to rauish vs in the loue of God, & to incite and stirre vs vp to sing with a loud voice the praises of the Lord: wherfore al prophane reioycings which passe al measure, in plaies, daunces, drunkennes, and other immodest & insolēt ribaudries, ought to be far from all true Christians, for that is not to sanctifie & keepe holy a feast agreeable

vnto the Lord, but rather in defiling his body & soule, to dishonour the maiestie of God, to tread his grace, his mercy and his benefits vnder foot. For as the Apostle saith to *Tit.* 2. 11. *The grace of God which bringeth saluation to all men, hath appeared.* 12. *And teacheth vs that we should deny vngodlinesse & worldly lusts, & that we should liue soberly, and rightcously, & godly in this present world.* And how with this doth agree that insolencie and lewd wantonnes, which is seene in the most part, who vnder colour and shadow of feasting do giue themselues to al excesse, dissolutnes, & filthy behauiour? And what disorder is it of the Romish church, who to celebrate this feast, do farce and fil not only their priuate houses, but also their churches with prophane songs, with playes, with masqueries and mummeries, accompanied with sundrie enormities, insolencies and whoredomes? But they wil say they are abuses & disorders which displease good men. But what I pray you, is their chief holinesse,

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and deuotion other than idolatry? with which there is no one part of the day, nor of the night, that they haue not cõtaminated and defiled by that execrable sacrifice of their Masse, thrise reiterated & repeated, as if we were not redeemed by one sole oblatiõ made once for all; that those that are once cõsecrated may be sanctified for euer, as the Apostle speaketh, *Heb.* 10. 10. Now as for vs, hauing cast aside al such impiety & worldly ioy, let vs sing vnto the Lord a spiritual song of praise & thãksgiuing, with a pure heart: let vs reioyce in his saluation: let vs magnifie his grace & mercie, and offer vp to him our bodies for a liuely sacrifice, holy and pleasant vnto God, which is our resonable seruice: yea & that this feast dure & last al our life long, & that euery day we solẽnise & celebrate the memory of the natiuity & birth of Iesus Christ & of al his good works & benefites, according as they are briefly cõprehended in ỹ articles of our faith. for it were a most detestable & dãnable superstition, to keep a

ſolemne commemoration thereof but one day, and to tye holynes thereunto, and at other times to make none account therof: which were yet to retaine and imbrace the ſuperſtitious abuſe of the feaſts of the Romiſh church, preferring in holineſſe one day before another, contrary to that which the Apoſtle forbids ſo expreſly, *Col.* 2. 6. *Let no man therefore*, ſaith he, *condemne you in meate and drinke, or in reſpect of an holy-day, or of the new moone, or of the Sabboth dayes.* And to the *Gala.* 4. 10. *Ye obſerue dayes, and moneths, and times, and yeares.* 11. *I am in feare of you, leaſt I haue beſtowed on you labour in vaine.* This day therefore wherin we celebrate the bleſſed memorie of the birth of the ſonne of God, ought not to be eſteemed in it ſelfe more holy thā any other. And we muſt not ſo tye our ioy to the day, as though it pertained not to the whole courſe of our life, that we may with a moſt willing hart yeeld always thanks vnto God for ſo great a benefite, wherof at all houres we ought to reape the fruit,

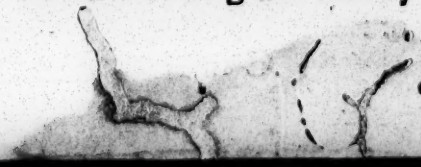
fruit, in oppoſing and ſetting this ſoueraine remedie againſt all the aſſaults of ſathan the diuell, that is, *to vs a child is borne, to vs a ſonne is giuen.*

But to come to the ſecond point, let vs heare what is the power and dignitie of this child: *And the gouernement is vpon his ſhoulders*: he hath therefore a kingdome and empire, which he gouerneth & ruleth, and alone ſuſtaineth the burthen with inuincible force: and that is the meaning of the Prophet by this word whē he ſaith, *His gouernment is vpon his ſhoulders*: in ſuch ſort that it cānot be ſubiect to any other power, & his lordſhip or gouernment cannot be taken from him. For it is he which hath brokē the yoke of ꝑ burthē of his people, & the ſtaffe of their ſholder, & the rod of their oppreſſor, as ſaith the ſame Prophet a little before, verſ. 4. He is farre vnlike therfore vnto all earthly kings, who the greater their kingdome & empire is, & the farther it extends it ſelf, ſo much the leſſe vnable are they to ſuſtaine the burthen therof, & to carry

it on their ſhoulders, but they muſt lay ſome part vpon other mens ſhoulders. By which means they oftentimes carry the leaſt part themſelues, whiles they cauſe other to trauel & ſweat for to vphold & defend the greatnes of their empire, which otherwiſe would quickly decay & fal to the groũd, if it were not vpholdẽ by the wiſdome, vertue & coũſell of their lieutenants, gouernors, and captaines, & in general of all their ſubiects. But Ieſus Chriſt our king doth alone maintaine, ſuſtaine, & vphold his kingdom, *Heb.*1.3. yea he beareth vp the whol world by his mighty word, & after a moſt ſpecial ſort his whole church, euẽ in her greateſt weaknes & old-age, as ſaith the ſame Prophet, chap.46.4. *It is he which ouercommeth the ſtrong man armed, & taketh from him all his armor wherin he truſted, & deuideth his ſpoiles,* *Luk.*11.21. He hath no need then of any vice-gerent, or lieutenant to rule & gouerne his empire. True it is, that he imploieth his workmen & laborers as liketh him beſt, to plãt & to water, but it

it is he only which giueth the encreaſe, 1.*Cor*.3.6.It is he which ſets thē to fight, but it is he which arms thē with al ſpiritual armor,& with his own vertue & power, without the which they are not ſufficient to thinke a good thought, much leſſe to wil or performe,*Phil*.2.12 So it is notwithſtāding that in him we can do al things, yea euen his vertue is made perfect in our infirmitie,1.*Cor*.12. 9.alſo his victories & triumphs are ours, according to that which he ſaith, *Be of good comfort,I haue ouercome the world. Ioh*.16.33.Moreouer to encourage vs to remaine cōſtant & to publiſh his truth; *Al power*,ſaith he,*is giuē me both in heauē & in earth*,and *behold I am with you euē to the end of the world*. And therfore we ought to content our ſelues with this king & lord,& head, which quickneth and giueth life to all his body & furniſheth ech mēber moſt plentifully with his goodnes*Eph*.4.6.& leaue to thoſe of ꝑ romiſh church their miniſterial head, which hath filled the world with error, abuſe,& perditiō,vſurping to himſelfe an empire,or rather a tyranny, which

he practiseth by the hãds of Emperors, kings, princes, and peoples, which are made drunk with ỹ wine of the wrath of the fornicatiõ of the whore of Babilõ, *Apoc.*18,3. Let them boast as much as they wil of such a head, it sufficeth vs to haue him who is giuẽ vs of God, without any contradiction, whose gouernment is vpon his shoulders, who hath dominion ouer life, & ouer death, who can wholly saue vs, as *Dauid* singeth. *He is the God from whom alone saluation cõmeth plaine: he is that God by whom we scape all danger, death and paine. Psal.*68, 20. Let vs therefore do homage to this only king, let vs kisse this son which is sẽt vnto vs, knowing that as he hath in his hand an iron rod to bruse al those ỹ resist him, that he holdeth also the sceptre of righteousnes most healthful to al that stedfastly put their trust & confidence in him: so that happie are those that commit thẽselues to his tuition & safegard, *Psal.*2. Which we shal yet better vnderstand by the titles and names which here are giuen him by the father



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euerlasting:to wit,that he is *wonderfull, counseller,the mighty God,the euerlasting father, the Prince of peace.* Which titles no man can giue but God, & none also cā receiue them if he be not very God. For it is said, I will not giue my glory to another. And therfore when it is said here,that this son,*Who is borne vnto vs, shalbe called wonderfull:* let vs know that it is by the word and decree of the eternall:and that he, who is so named, is also the eternall, to wit the sonne & God eternall of the father eternall,who is to be worshipped, and adored aswell of men, as of Angels; which these names and titles will giue vs plainly to vnderstand. This is therefore the first, that he is *wōderfull*, which is a title properly belonging vnto God, who doth things altogither wonderfull. *Psal.*72. & 18.& *Psal,*86.10. *For thou art great, and doest wonderfull things: thou art God alone:*and in.136.*Psal. Which onely doth great wonders,for his mercie indureth for euer.* Now this sonne is wonderfull in his nature, which is double, being

verie God, & very man in his perſon, which is but one, & in the which theſe two natures are cõioined with an vniõ hypoſtaticall, or perſonall; ſo that they are not two perſõs, but one only, without confounding, without change, and without diuiſion: and in his workes as wel general in the creation & conſeruation of the whole vniuerſall world, as particular in our redemption, where there are greater wonders than in the creation. Who is he then I ſay, not only man, but alſo Angel, how excellent ſoeuer, that wil not maruel & wonder, that God is become man, & man God? ech nature remaining diſtinct & ſeparate in his owne propertie without cõfuſion and ſeparation, not making this God and man togither, but one onely perſon or ſubſtance, this man hauing (being ioyned to the Deitie of the ſon of God) none other being but ꝑ which is to ſubſiſt with an inſeparable vnion in this Deitie. Theſe ſecrets in troth are ſo high, ſo hidden, & theſe maruels ſo great, that there is no ſpirit, how excel-

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lent soeuer, either of man, or of Angel, that can sufficiently comprehend thē, or that faileth not in the contemplation of them, as being his workes who is infinit, and altogither incomprehensible. For what a straunge miracle and wonder is this, that this child which was carried in his mothers armes, is he which made and vpholdeth the whole world? who determineth, ordaineth, and disposeth all things at his will and pleasure, both in heauen and in earth? That he which sucketh the mothers brest, should nourish al creatures, shold be the life of mē, & the light of Angels? *Luk.*11.ver.27. that he which is wrapped & clothed in swathing clouts, & swadling bands, and laid in a cradel, should hold the earth in his hand? *Luk.*2. & *Iob* 26. 8. Tie vp the waters in the coluds, & enclose the sea within his limits and boūds, & hādle the same as a litle child? ꝑ he which fled into Egypt frō the fury of *Herod*, shold be serued, worshipped, & adored of al the Angels? *Heb.*1.6. but al these miracles & wōders may be

thought nothing in respect and regard of those which follow. That is, that this Prince of life should be subiect to death, 1. *Cor.* 2.8. that this Lord of glorie should be abased vnder the ignominie of the crosse: the Author of righteousnes, & he which neuer knew sinne should be made sinne for vs: that he in whom is all blessednesse, should become accursed for vs, *Galath.* 3.13. that the Lord of heauen should go downe to hell, and that he hath for a time in such sort bene holden by the paines of death, and of hel, that he was forced to crie with a loud voice, *My God, my God, whie hast thou forsaken me?* And who is he that will not greatly admire, and wonder greatly at these other miracles? to see him that hung on the crosse, forsaken of his, spited at of his enimies, mocked and dishonored, to be acknowledged king of heauen by a poore theefe? to whom also Christ promiseth Paradise, *Luke.* 23. and that in the midst of the shame of the crosse, of the infirmitie of his flesh, and

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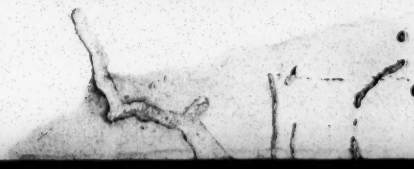
of so shamefull a death, he causeth stones to cleaue a sunder, the graues to open, the dead to arise, the earth to shake, and the Sunne to be darkened? & as it were in his chariot of triumph, to lead sathan captiue, to abolish sinne, and to destroy death, bearing away a most glorious victorie ouer the world, the curse of the law, and al the force of hell? which he plainly shewed and declared to the world in that he rose againe the third day, for that he ascended with great pompe into heauen, that he sitteth at the right hand of God, & that from thence he hath most aboundantly powred forth vpon his the gifts of the holy Ghost: in such sort that by the simple voice of his twelue Apostles, and seuentie disciples, he subiugated and brought vnder his dominion, euen in a few yeares, all peoples and nations, yea thorow an infinite number of suffrances and persecutions, and by the death of his faithful seruants, by the baseneſſe and shame of the crosse, to which in the end all

powre, al wisdome, al glory & worldly maiestie became subiect. Againe, notwithstanding so many Apostasies, reuolts, and backslidings that haue happened, and such horrible chaunges and alterations, this king raigneth in the midst of his enimies, vntill he accomplish with all glorie, power, and maiestie, that most great and excellent wonder, when he shal raise vp the dead, iudge the world, condemne the wicked to euerlasting fire, and shall bring all his faithfull seruants to the fruition & possession of euerlasting life: whom looking for that happie day, he doth vphold and defend in this spirituall war-fare, and maketh them to ouercome the world, the flesh and the diuell, liuing and raigning in them after a spirituall manner. Who is he then that will doubt whether this be that *Wonderfull*, whereof our Prophet speaketh, whose wounders cannot sufficiently be vnderstood of any creature? Let vs therefore cast our eyes and looke vpon him, and rest our



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ſelues wholly in his goodneſſe: for he will cauſe in vs, and in his whole church his wonderfull deliuerances to be knowne, and wil worke as he which indeed is *Wonderfull.*

The ſecond title that is giuen him, is the name of *Counſeller*; for he is the counſell and wiſedome of the father: it is he which hath reuealed the myſterie kept ſecret ſince the world began: *Rom.* 16.25. As ſaith ſant *Iohn.* 1.18. No man hath ſeene God at any time, the onelie begotten ſonne, which is in the boſome of the father, he hath declared him. And therefore he well ſaid vnto his Diſciples, *Henceforth call I you not ſeruauntes: for the ſeruant knoweth not what his maſter doth: but I haue called you friends: for all thinges that I haue heard of my father, haue I made knowne to you. Iohn.* 15. 16. It is not for a while, and for a time that he is the Counſeller of men, but he hath ſhewen him-ſelfe ſuch an one at all times, and hath alwayes bene the Counſeller, and Doctour of

2. *Title.*

Rom. 16.25.

his Church, which he doth yet teach, & dayly comfort by the meanes of his holy word, & by the light of his holy spirite, which leadeth thē into the knowledge of all truth, *Iohn.* 16. 13. So that we may say with *Dauid*, *Psal.* 73. 24. *Thou wilt guid me by thy counsell, and afterwards receiue me to glorie.* And in the 16. *Psal.* vers. 7. *I thanke the Lord that caused me to vnderstand the right; for by his meanes my secret thoughts doe teach me euerie night. I will praise the Lord, who hath giuen me counsell.* Let vs therefore hearken vnto this counseller, and diligently follow his counsaile. He counsaileth vs to forsake our selues, and take vp his crosse and follow him; let vs do it ioyfully and willingly.

He counsaileth vs freely to confesse his holy name before men, not to be ashamed of him, nor of his word, *Math.* 10. 32. Let vs therefore confesse and acknowledge him, that he may confesse and acknowledge vs before his father. He doth counsel, exhort and perswade

vs to leaue, and forſake all for the loue of him, promiſing to requite vs an hundred fold, and to giue vs euerlaſting life. *Matth.* 19. 26. Let vs therefore leaue all and follow him, no whit doubting at all of his promiſe. He hath aduertiſed and foretold vs, that we ſhal be hated of all men for his ſake: let vs therefore not find it ſtraunge, but rather let vs comfort our ſelues in that he ſaith, *Feare not, litle flock, for it is your fathers pleaſure to giue you the kingdome.* *Luke* 12. 32. And in *S. Iohn* 17. 24. *Father I will that they which thou haſt giuen me, be with me euen where I am, that they may behold my glory:* As before he ſaid, if any man ſerue me, let him follow me, and where as I ſhall be, there ſhall my ſeruant alſo be: he commaundeth vs to loue our enemies, to plucke out rather the eye that ſhall cauſe vs to offend, & to cut off the hand that ſhall make vs to faile of our dutie, rather then to ſhut our ſelues out of the kingdome of heauen. *Matth.* 5. 29. Let there then be nothing, how precious and deare ſoeuer,

how neceſſarie and needfull for the vſe of man, that we cut not off and caſt aſide, that we may wholly poſſeſſe him, and that he may liue and raigne in vs by his counſell; then will he direct vs, and aſſiſt vs in our greateſt perplexities, counſel vs in our ſorowes and extremities, guide and gouerne vs by his wiſedome, and giue vs an happie end in all our euils and miſeries. Let vs take heede aboue all things, that we prefer not the counſel of the world and of the fleſh, before his counſell, and to aduance and ſet forward our ſelues vpon our owne heads, and truſting in our owne wits: for in ſo doing, we ſhall do nothing elſe, then precipitate, & throw our ſelues headlong into vtter ruine & deſtruction. Oh, how vnhappie are thoſe men, who leauing ſuch a counſeller, follow the aduiſe of the world, take counſell of the fleſh, and determine on their owne heads! It was the vtter ruin and ouerthrow of our firſt parents, to harken and beleeue rather the counſell of the Serpent, then the counſell and com-

commaundement of God their Lord: and how long will we perſiſt and follow this follie, this madneſſe, raſhneſſe and temeritie? this mad counſell of our enemie, who ſeeketh nothing elſe but to bring vs into deſpaire? How long wil we take more delight and pleaſure to heare and hearken vnto this flattering world, whoſe counſell tendeth to none other end, but vtterly to deſtroy and vndo vs, rather then to obey the wholſome counſell of this faithful and loyal counſeller? Let vs not beleeue my brethren, the dangerous counſels of theſe enemies, but let vs follow him, who is the way, the truth and the life, who draweth vs from vtter deſtruction and euerlaſting death, to leade vs to eternall life in the kingdome of his father. *Iohn* 14. 6. Who came to ſeeke vs as the loſt ſheepe: yea, who would carie vs in his armes, lay vs on his owne ſhoulders to carie vs into the ſheepefold. *Iſay* 40. 1. and who promiſeth vs that none ſhall take vs out of his hãds: but that he will giue vs eternall life. Let

them beleeue in the Pope and his Doctors that will; as for vs, it ſhould ſuffice vs to beleeue and obey the counſell of the Sonne of God. Is it not a great contempt, that hauing ſuch a counſeller, who holdeth foorth his hands vnto vs, who doth allure vs with ſo ſweete a voice, who doth ſo louingly counſell vs, who offered him ſelfe firſt of all to the daunger, who giueth vs none other counſell then that which he him ſelfe hath followed and done; not ſo much for him ſelfe, as for the ſetting foorth of the glory of God, and the obtaining of our ſaluation, that wee ſhould thus wander and go aſtray? & that we ſhold erre in darkneſſe? We rather follow to our ruine and deſtruction whatſoeuer counſell, then his which is ſo wholſome and profitable. So that it ſhould ſeeme that we haue not yet knowne this coũſeller. But at the leaſt wiſe let vs now know him, and let vs rely and reſt vpõ him: for that ſhall be our happineſſe and felicitie, as ſaith *Iſaiah* 50.10. *He that walketh in darkeneſſe, and hath no light,*

light, let him trust in the name of the Lord, and stay vpon his God. But if we make more of our own sence and wisdome, then iustly and worthily shall we be forsaken of him, as addeth the selfe-same Prophet: *Behold* (saith he) *all you kindle fire, & are compassed about with sparkes: walke in the light of your fire, and in the sparkes that ye haue kindled.* But we shall yet vnderstand better what account we ought to make of the counsell of this wise Counseller, by the third title and name which here is giuen him: to wit, that he is *the mightie God*, the God of force and strength: which ought to be sufficient, and more then sufficient to cause vs to stay and rest our selues on him. For what would we more, or what can our heart besides desire, then to finde in Iesus Christ all fulnesse of the Godhead dwelling in him bodily? *Col.* 2.5. Also he himselfe saith, the better and more thorowly to confirme the hearts and mindes of his, and to put them out of all feare and trouble, *Iohn.* 14. 1. *And he said to his* *The third title.*

disciples, let not your heart be troubled: yee beleeue in God, beleeue also in me. And to *Philip*, saying to him, *shew vs thy father.* 8. he answereth *Philip*, *He that hath seene me, hath seene my father, and beleeuest thou not, that I am in the father, and the father is in me?* in the same chapter, the 9. and 10. verses. Also the Apostle to the *Hebrewes* saith, that the Sonne is *the brightnes of the glorie, and the ingrauen forme of the person of the father, Hebr.* 1. But S. *Iohn* speaking yet more expressly and plainely, saith of Christ, 1. cha. 5. ver. *He is verie God and life euerlasting.* He hath not therefore a borrowed diuinitie, he is not a God that is made or created by grace, as the Arrians haue blasphemed: but equall in glorie and maiestie with the father, as S. *Paul* doth witnes, *Phil.* 2. 6. That *Christ being in the forme of God, thought it no robberie to be equall with God.* Sith therefore that he is our God, in whom consisteth the fountain and welspring of life, we shall not die, as saith the Prophet *Habacuc* chapt. 1. 12. And sith

he will be our Sauiour, we cannot perish, and we shall not be confounded when we put our trust in him. For as the Prophet *Dauid* singeth, *Psal.*34.23. who so euer beleeueth in the liuing God shall neuer perish. Also his might and force, whereof mention is here made, and that he will employ the same for our good and saluation, ought alway to be had in perpetual memorie, and continually to be set before our eyes. For what else should it boote vs to know his might and power, if straight wayes we be not assured, that the same is alway readie to be our saue-gard and defence? If therfore the force of our enimies do astonish and fray vs, let vs cast our eyes and rest our hope vpon the power of this our God, who hath vndertaken to keepe and defend vs, *Psal.* 115.10. Let vs do him this honour, as to beleeue that his saluation is neere, & let vs rest our selues on him, so that we driue away all feare from our hearts, as he doth exhort vs by *Esay.* 57.15. *For thus saith he which is high and excellent,*

he that inhabiteth the eternitie, whose name is the holy one, I dwell in the high and holy place; with him also that is of a contrite and humble spirite to reuiue the spirit of the humble, and to giue life to the that are of a contrite heart. And in the 51.chapt.vers.12.*I am he, I am he which comforteth you: What art thou which feares't mortall man, and the sonne of man, who is made like to hay, and forgettest the Lord who made thee, who hath stretcht out the heauens, and laid the foundations of the earth?* We must therefore in this sort consider the might and power of our God, to appease all feare and trembling, that might cause vs once to doubt of his aide and helpe, and to distrust his mercie and fauour. For who can doubt thereof, seeing he offereth vs the same so willingly, that he so often soliciteth and prouoketh vs thereunto by such great and liberall promises? yea which he hath confirmed by an oth, & in the end sealed with his owne blood? Cursed are we, if we haue not there

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al our refuge! and if it ſuffice vs not to haue him for our God, and for a moſt firme & aſſured ſtay of our ſaluation. And to that alſo we are inuited by the other title which followeth, when he is named father of eternitie, or *The euerlaſting Father.* For Ieſus Chriſt hath not only in him al eternitie, but alſo he is giuen and appointed to be the head of the Church, that he may cauſe the ſame to liue for euer. So hath he eſtabliſhed among his an euerlaſting kingdome, which ſhall remaine for euer, as the Angel foretold to the virgin *Marie, That his kingdom ſhould haue no end. Luk.* 1. 33. wherefore he ſhall altogither deſtroy death with triumphant victory in the laſt day, and ſhall cauſe a moſt glorious immortalitie to be in all his members, of whom he is and ſhalbe the head for euer. Herein conſiſteth our true comfort, & the conſolation of the whole church, that we know that this ſon, who here is giuen vs, doth not cõtent himſelfe to raigne alone in heauen with his Angels, in the glorie

of his father: but he would also bring vs to the participation, enioying and possession of his kingdome, and of eternall and immutable felicitie. We must not therefore rest and stay our selues in the bounds and limits of this life, nor in the continuance of this world, which declineth and draweth towards her end, being as a garment that is worne, waxeth old, and is changed, as it is said in the 102. *Psal.* ver. 26. But let vs lift vp our eyes and contemplate the eternitie of the sonne of God, and the immoueable firmitie and stedfastnes of his raigne, that we may conclude as doth the Prophet in the same Psalme, and therefore,

The children of thy seruants shall
continually endure:
And in thy sight that happie seed
for euer shall stand sure.

Also this good king said vnto his disciples: *I go to prepare a place for you, I will come againe, and receyue you vnto my selfe.* *Iohn* 14. 3. as before also hee declared, *That this is the fathers will, that*

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of all which he hath giuen him, hee should loose nothing, but should raise it vp againe at the last day to euerlasting life. Iohn. 6.39. And nowe beholde, howe and in what sort he is sayde to bee the Father of eternitie to all his elect both men and Angels. And therefore neither the confused alterations and chaunges of the worlde, neither our mortall condition, neither all the assaults of our enemies, neither yet all their power, force and malice ought to astonish, & make vs afraide : for all our stedfastnesse is in the handes of him, which is the father of all ages, and the authour of life, which cannot perish.

The last title.

The last title or name which is attributed and giuen to this child which is born vnto vs, is also of great importance and weight, to wit, that he is the *king of peace.* First of all becausе it is he which hath procured our peace, and made our attonement, and hath abolished all enimities by his blood. *Ephes.* 2.14. And againe becausе he hath recõciled all peoples and nations into the

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vnion of his bodie; moreouer, becauſe he maintaineth vs in this enioied peace by his righteouſneſſe, and by his interceſſion of euerlaſting efficacie & force: ſo that we being iuſtified by faith, haue peace with God. *Rom.*5.1. Yea ſuch a peace which *paſſeth al vnderſtãding, & doth preſerue our harts & minds in christ Ieſus, Philip.*4.7. Who alſo ſaid, *Peace I leaue with you: my peace I giue vnto you, not as the world giueth, giue I vnto you, Iohn.*14.27. Wherfore we muſt alſo remember that this peace is altogether vnlike the peace of the world, and that it is like to the nature of the kingdome and reigne of Ieſus Chriſt: that is to ſay, as his kingdome is ſpirituall, ſo is this peace ſpirituall, and ſuch as it can not be taken from vs, neither by the furious and cruel warres which the world ſtirreth vp againſt vs, neither by any torments or tortures, neither by our owne damages and loſſes: for it is kept and preſerued euen in the mids of the flaming fire, and burning heate of ſharpe perſecutions. This peace notwith-

withstanding is oftentimes figured, & set forth vnto vs in the prophets, vnder termes and names of mortall things, as when *Dauid* saith in the 72. *Psalme.* ver. 3. *That mountaines and hilles shall bring peace to the people because of iustice. 7. And that aboundance of peace shal flourish, so long as the Moone endureth.* And when the Prophet *Ezekiel* setteth foorth the Lord speaking in this sort, saying, *I will set vp a shepheard ouer them.* chap. 34. 23. whome hee calleth in the 23. *Psalme*, Prince: and in the 25. verse, hee sayth, *I will make with them a couenaunt of peace* (which afterward hee describeth by a figuratiue speech) *and will cause the euill beastes to cease out of the lande: and they shall dwell safely in the wildernesse, and sleepe in the wooddes.* Which *Isaiah* also declared before in the seconde chap. 4. Where God promiseth that nations shall breake their swords into mattocks, and their speares into sithes: nation shall not lift vp a sword against nation, neither shall they learne

to fight any more. Likewiſe *Michah* ſaieth, chap. 4. 4. *They ſhall ſit euery man vnder his vine, and vnder his figge tree, and none ſhal make them afraid.* VVhich the Prophete *Eſaiah* declareth yet after a more excellent ſort, chap. 11. 6. &c. *The VVolfe* (ſaith he) *ſhall dwell with the lambe, and the Leopard ſhall lie with the Kidde, and the Calfe, and the Lion, and the fat beaſts together, and a little childe ſhall leade them. 7. And the Cow and the Beare ſhall feede: and their yong ones ſhall lie together: and the Lion ſhall eate ſtraw like the Bullocks. 8. And the ſucking child ſhall lie vpon the hole of the Aſpe, and the weaned childe ſhall put his hande vpon the Cockatrice hole. 9. Then ſhall none hurte nor deſtroy in all the mountaine of my holineſſe.* And in ſo doing they vſe exceſſiue maner of ſpeaking in matter rare, and vnaccuſtomed, to giue vs to vnderſtand that this peace which the ſonne of God doeth bring vnto vs, is altogether wonderfull, and doeth farre ſurmount and exceede mans capacitie, and the reach of humaine reaſon. True

it is wee haue here but the beginning, in that wee are to fight againſt manie enemies, not onely without, but alſo within euen in our ſelues againſt the wicked deſires of the fleſh, which coueteth againſt the ſpirite: in ſuch ſort that we do not all that we woulde, but are oftentimes caried away to doe the euill which we woulde not. *Rom.* 7.19. But our perfection will come in time, to witte when this our mortall bodie ſhal put on immortalitie, and this corruptible incorruption, then ſhal there be in all points a firme and immutable peace, eſtabliſhed by this prince of peace, hauing wiped al teares from our eyes. *Apoc.* 7.17. & 21. 4. and put our enemies for euer vnder our feete. But let vs remember, that while we expect and looke for this day, we muſt here on earth bee founde and knowne the children of peace, in ſuch ſort as wee purſue and follow the ſame with holineſſe, without which no man ſhall euer ſee God. *Heb.* 12.14. Let this therefore be our principall ſtudie and endeuour,

that we liue peaceably,& that we seeke peace and vnitie with al men,inasmuch as we may.*Rom.*12.18. For this Prince of peace wil not acknowledge any one for his, which is not a louer of peace. Accursed then bee our dissentions, debates, hatred and malice, which doe trouble our peace,and suffereth vs not to lift vp pure handes to God, without wrath, and without dissention, as S. *Paul* exhorteth vs. 1.*Tim.*2.8. Beholde with what names and titles altogether diuine and heauenly the son comming into the worlde was by the father adorned: that we may learne and know what we should seeke & looke for at his hands,and with what honour we ought to receiue him, and that wee be fully assured that the father hath giuen vs all thinges with him. And that so we full content and satisfie our selues with him, and that wee rest our selues wholie on him, as on him who hath hidden in him all the treasures of knowledge, and heauenly wisedome. To be short, that we

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aſcertained & fully aſſured & perſwaded of this, that in him we are perfect, according as the father would, that all fulneſſe ſhould dwell in him, from whom we might draw in all abundance, grace for grace, as ſaith S. *Iohn.* 1. 16. It remaineth then that euery one of vs, for the perfect and ſtedfaſt aſſurance of our ſaluation, apply vnto our ſelues whatſoeuer hath bene ſpoken of this child, who is borne vnto vs, of this child which is giuen vs. For as it ſhould little auaile vs to know the vertue of ſome excellent receipt, to heale all diſeaſes, if we know not the meanes to vſe it aright, and to take and receiue the ſame in good order, and to good effect: ſo what ſhall it auaile and profite vs to vnderſtand and know theſe notable names and excellent titles of the ſon of God, if we apply them not altogither to our ſelues? The meane to do it is, that euerie one of vs in particular do beleeue that he is giuen him of the father to ſaluation: and that by this means he receiue him, & ſtrengthē

and assure himselfe against all feare, doubt and mistrust, against the feeling of his owne vnworthinesse and defectes; against all the accusations of the Law; against all the assaultes of the world, the flesh and the diuell: against the rage and furie of Sathan, that he shall not perish, but say with himselfe, the childe Iesus is borne vnto me to saue me from my sinnes, according vnto that which is said, *It is the Lambe of God which taketh away the sinnes of the world. Iohn.* 1. 29. By him then is my sinne taken away, and mine iniquitie couered, and all the filthinesse and vncleanneſſe of my birth cleane abolished by his natiuitie most pure and holy. This childe is giuen me, that in his fauour and grace I may be adopted, made the childe and heire of God, and coheire with Iesus Christ. I am therefore most sure that for the loue of him, God is my father, as the holy Ghost, which causeth me to crie *Abba father*, doth witneſſe

neſſe vnto me, *Rom.* 8. 15. and that the right of the inheritance of heauen appertaineth vnto me. This child which is giuen me hath his gouernment on his ſhoulders, to ſet thoſe that are his free from all ſeruitude and ſlauerie, and to cauſe them to liue in the libertie and freedome of his kingdome, being mightie and able to defend them from all hurt of their enemies. I therefore reſt and ſtay my ſelfe on his power, and am aſſured that no force can take me out of his hand, no more then that his power and gouernement may be taken from him, which conſiſteth in the euerlaſting maintenance and defence of thoſe whome he hath elected and choſen to ſaluation. He is al-togither wonderfull not onely in him-ſelfe, but in all his workes, and aboue all in ſauing of his, whom that he might deliuer and ſet free, he abaſed himſelfe, taking vpon him the forme of a ſeruant, and turned on himſelfe the puniſhment of their ſins, hath payed the

ranſom for them, and made himſelfe the pledge of their ſaluation for euer, yea in giuing them his fleſh for meat, and his blood for drinke, and will liue in them, to quicken them by his ſpirite, that they may haue perfect life in him. I ſhall not therefore dye, ſith he will beſtow his wonders and miracles, to make me to liue, and to ioyne me moſt cloſely vnto himſelfe, ſo that I am fleſh of his fleſh, and bone of his bone, *Epheſ.* 5.30. and that his righteouſnes and worthineſſe are mine as well as his, that being no leſſe mine which he hath giuen and beſtowed on me of his goodneſſe and grace, as if I had it of mine owne.

He is a *Counſeller*, he will therefore giue me good and faithfull counſell, and that with ſuch efficacie and vertue, that he will make me to follow & embrace it, & not to turne from the ſame, according to that which *Ezechiel* ſaith, 36.26.27. *A new heart alſo will I giue you, and a new ſpirit will I put within you, and I will take away the ſtonie heart out of your*

your bodie, and I will giue you an heart of flesh.27. And I will put my spirite within you, and cause you to walke in my statutes, and ye shall keepe my statutes & do them. So the counsell of the son of God will neuer faile me, till it bring me to glorie and perfect contentment, *Psal.73. 24. Thou wilt guid me by thy counsell, & afterward receiue me to glory.* He is my God most mighty, who hath vouchsafed to stretch forth his hand to saue me, and to be my God for euer, my light, my strength, and the horne of my saluation. *Psal.*18.1. Nothing therfore shal separate me from him, sith he hath once receiued me into his secret place, vnder the shadow of his wings, *Psal.*91.1. *For if God be with vs, who can be against vs?* *Rom.*8.30. He is the father of eternity, & of all time to come, not to reigne there alone, but there to assemble and gather togither all his elect, in whom he will reigne for euer: and he hath shewen me that grace and fauour that I am one of those that he came to saue, sith I beleeued in him: I am assured therefore to

haue part in the eternitie of his kingdome. To conclude, he is Prince of peace, which he hath sealed and ratified by his blood, hauing therby reconciled vs to God his father. He will pacifie all the troubles of our consciences, he will maintaine this peace stable and firme for euer, as it was denounced by the Angels, and published by his owne mouth, and carried by his heralds and messegers, euē to the ends of the world, whereof he now maketh vs to feele the fruites in our hearts. Wherefore I am assured to be gathered into this euerlasting peace, where this good Prince of peace shall satisfie and fill vs with all good things, hauing clothed vs with glorie, and crowned vs with immortalitie, that by him God may be all in all, that there we may render and yeeld him thanks, and magnifie him for euer with his holy Angels in all eternitie. 1. *Cor.* 15. 18. As also to him with the father and the holy ghost, appertaineth all honour, praise, glorie, maiestie and power for euer and euer, Amen.

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THE SECOND TREATISE IS OF SATHAN, AND OF HIS ſubtile ſleights and wicked practiſes.

Epheſians, Chapter. 6. from the 10. verſe to the 13.

AFter that the Apoſtle ſaint *Paul* had vpon a foundation of pure beaten gold (which is Ieſus Chriſt with all his gifts and graces, ſet forth in the three former chapters) erected & ſet vp pillers of refined ſiluer, which are his exhortations to all kind of duties of charitie, from the beginning of the fourth chapter hitherto: now for the furniſhing of the whole building, he layeth on a couering of the like ſtuffe, and doth conclude that to remaine

firme and ſtable on this foundation, and to reſt our ſelues alwayes on theſe pillers, we muſt euerie day gather to our ſelues new forces, and dayly waxe ſtronger and ſtronger: for aſmuch as we haue to do with mightie enimies, who will not permit vs to be in quiet, or ſuffer vs to be at reſt, vntill they be wholly vanquiſhed and ouercome, but they will alwayes go about, and endeuour without ceaſing to diuert and turne vs from this foundation and ground of our ſaluation, and to make vs to forſake theſe firme pillers, on the which we muſt happely accompliſh & end the whole building of our faith and religion. And to this effect he ſheweth vs with what, and how daungerous enimies we haue to doe, and withall, he furniſheth vs with weapons fit to vanquiſh and ouercome them withal. We wil now ſpeak but of ye enimies, but before he doth decipher & ſet forth vnto vs our enimies, he exhorteth vs to ſtrengthen our ſelues in the lord & in the power of his ſtrength.

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He addeth therefore vnto all that hitherto he hath taught vs touching the benefite of our redemption, and of Gods good grace towards vs, and of the duty of charitie aſwel towards him ſelfe as our neighbours; this ſo neceſſarie aduertiſement, to make vs cõſtantly to perſeuer in that which hee hath taught vs, and to make vs to ouercome all incombrances & difficulties, which our enimies may alledge and bring forth, to affeeble and weaken vs, to diuert and turne vs frõ that good courſe which nowe we holde, and to precipitate and fling vs downe headlong into vtter ruine and deſtruction, hauing once ſhaken vs, and driuen vs from this foundation. Now this doctrine is right neceſſarie to correct and amende our ſlouth, to make vs to be more circumſpect and wiſe, and to make vs to looke more warily vnto the happie eſtate wherein nowe we are, and the miſerie whereinto the enimie endeuoureth to bring vs, and whereinto we may eaſily fall, if we looke not well to our ſelues,

and to our defence, and take paine to ſtrengthen & fortifie our ſelues. For if we hold our ſelues cõtented with ſome ſmall entrance that wee haue in the knowledge of the truth, and with ſome good beginning in the feare of God, without any further care to aduaunce our ſelues, and to renue our ſtrength, wee ſhall right ſoone bee aſtoniſhed and amazed to ſee the graces that God hath communicated and beſtowed vpon vs, ſodainly to vaniſh away and depart: and that we ſhall find our ſelues naked and void of them: according vnto that which is ſayd, that he which vſeth not rightly that which he hath, to profite himſelfe and others to the Lords aduauntage, that which he hath ſhall bee taken from him: whereunto is referred that which Saint *Peter* aduertiſeth vs of, *To ioine moreouer vertue with our faith; and with vertue knowledge.* 2. *Pet.* 1. 5. And in deed not to go forward in the way and knowledge of truth is to go backeward, and not to ſtrengthen himſelfe

ſelfe is to weaken himſelfe. For good cauſe therefore the Apoſtle calling vs his brethren, as good captaines are accuſtomed to call their ſouldiours their companions, the more to incite and incourage them to doe well, placing themſelues in the ſame rancke and abaſing themſelues, dooth exhort vs to fortifie and ſtrengthen our ſelues in the Lord, that is to ſay, in Ieſu Chriſt, without whome wee can doe nothing. *Iohn.* 15. by whoſe power we can doe all things. *Philip.* 4. Whereunto is referred that, which ſo often is mentioned and ſpoken of in the holie Scripture, that men can neither get nor aduaunce anie thing by their bowe and ſword, that is by their owne proper power and might, and contrariwiſe, that in God they can doe all things, as the faythfull ſpeake, when they had reiected the arme and ſtrength of man, as a moſt vaine thing. *Pſal.* 60. 11. & 12. *Giue vs helpe againſt trouble, for vaine is the helpe of man.* 12. *Through God wee*

shall do valiantly; for he shall tread downe our enimies, The Apostle also to shewe that we haue neede of a strength that is altogether diuine, and that aboundant, addeth, *In the power of his might.* Wherfore he leaneth to a broken reed, and deceiueth himself, who shall think to helpe and to saue himselfe, by his owne power or strength, or by the power of any creature. For the Apostle sayth not *fortifie your selues, or be strong* in your selues, as you haue free will so to do, *but in the Lord, and in the power of his might.* So that he throweth down all boasting, & pride of our own strength, wherwith those of the Romish church, would, but in vaine, puffe vp the harts of men, which are but too much inclined to a foolish confidence in their owne power and strength. If they replie that in this place Saint *Paul* exhorting vs to bee strong in the Lord, doth annexe and ioyne the strength of our free-will, with the power of God, as they are accustomed and wont to say, that there is a concurrence & mee-

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ting together of Gods helpe with our owne ſtrength: and that otherwiſe wee ſhould bee ſtockes and blockes of wood, and it were but loſt labour to bid vs to be ſtrong, and to fortifie our ſelues, if wee haue not our proper motions, actions, and deſires to do good, in our owne libertie and power: it is eaſily anſwered. For wee denie not but that there is in the man regenerate a deſire to do good, and free-will to embrace and follow the good. But we ſay that all comes from the pure and meere grace and fauour of God, who when we were dead in our ſinnes, did quicken vs againe together with his ſonne Ieſus Chriſt, thorow whoſe mercie and grace we are ſaued, to the ende that this prayſe might alwayes be reſerued to God, *That he it is that worketh in vs both the will and the deed, Phil.* 2. *According to his good pleaſure.* 13. If therefore we haue ſtrength, if we aske the ſame, if we perſeuer, if we growe and encreaſe in good giftes, in pietie and godlineſſe: all that comes

wholy from his meere grace, who hath quickened vs, who is no niggard towards vs, but will bestow on vs his strength and that abundantly, to the end to confirme in vs the good worke which he hath begun. *Psal.* 68. and 38. the last verse. *The Lord will performe his worke toward me.* Let vs aske therefore, and but *open our mouth*, and *we shal be filled with all good gifts.* 81.10. But let vs remember that we cannot open our mouth and pray as wee ought, if the spirit of Christ helpe vs not and direct vs. *Rom.* 8. For which cause also the Apostle sendes vs to the spirituall armour of God, saying, *Put on the whole armour of God*: declaring by these words, that we are altogither naked of strength and defence, if we be not furnished within, and couered without with the armour of God: of which because we must hereafter speake more particularly, it shall suffice vs at this time to vnderstand and knowe, that when there is anie question in hand of strength to resist, and withstand the

ambushes

ambuſhes and aſſaults of our enemies, we ſhall not finde any in our ſelues, but that wee muſt take and borrow them of God, as he maketh vs a large offer of the ſame in this place, by the mouth of his Apoſtle, and addeth the need that wee haue to do ſo, ſaying, *That ye may be able to ſtand againſt the aſſaults of the deuill.* Where he beginneth to ſhew vs our principall enimie, whom hee termeth and calleth Sathan the deuill, and ſaith that he is armed with ſubtilties and craftie enterpriſes, and that he is alwaies watching, and ſpying a fit occaſion to ſet vpon vs, vtterly to ruine and deſtroy vs, ſo capitall and ſworne an enimie of ours is he, which afterward he ſheweth yet more plainly in the 12. verſe. This is therefore the cauſe that the Apoſtle doth counſell and aduertiſe vs to bee ſtrong, and crieth alarum, & willeth euery man to take to him his armor, becauſe we haue a terrible and cruell enimie, who ſleepeth not, neither doth he ceaſe, or is he weary to aſſault vs: and

doth endeuour and trie by all meanes possible how he may hurt vs, & bring to passe and worke our ruine and destruction, and euerlasting perdition with himself. And this is the most iust, and most lawfull warre that wee can haue agaynst any enemie. For it was proclaimed by the mouth of God himselfe, who because of sinne which came by the fault and wickednesse of our fathers, and made hereditarie to vs, inasmuch as we are their seede, he hath ordained and appointed vs this enimie to fight against, and will that there bee a perpetuall hatred and enimitie betweene the serpent, and the woman, and betweene the seed of the serpent, and the seed of the woman, *Gen.*3. calling the wicked and malicious the serpents seed, in whom Satan reigneth by his malicious practises: as they also are called the children of God, which are renued by the incorruptible seed of his holy worde. 1. *Pet.*2. None can exempt himselfe from this warre, sith God him selfe hath so ordained it.

None

None can auoid and eſchue this combat, but that hee muſt needes receiue ſome little hurt, and be bitten, though but in the heele, by this olde Serpent our deadly enimie the Deuill: both men and women: high and lowe, rich and poore, yong and olde, all are called to this combat, and muſt needes play the ſouldiours in this warre. And God will haue euerie man exerciſed by this enimie, as his owne expreſſe woordes import: *I will put enimitie.* But courage; for the iſſue and ende of the fight ſhal be happie and profitable for vs, ſith it hath pleaſed God, who hath ordained the combat, to hold on our ſide, & to take our part, in vs to ouercom him, who hath maliciouſly diſfigured & deformed his work; althogh it came not to paſſe without his knowledge, nor in deſpite of him, but as hee himſelfe in his eternall counſaile had decreed, to ſuffer that it ſhould bee ſo, and that man being fallen thorow the deceite of Sathan, ſhould alwayes holde him for enimie: and that

man beeing armed with the armour of God, ſhould breake his head, by the meanes of him, who being verie God, tooke on him our nature, that in it, and by it hee might deſtroy and pull downe all the ſtrong holdes and fortreſſes of this curſed enemie, and that ſo the warre which hee hath begunne for to diſhonour God, and to deſtroy his image in vs, may turne to his greater ignominie & ſhame and confuſion; and to the greater good and profite of man, who is made more happie by the victorie of Chriſt, then hee was before in his former eſtate, and that the glorie of the grace of God which is moſt excellent may be made more knowne and manifeſt in his ſaluation, and the ſeueritie of his iudgement (ſo much the more righteous and iuſt) in the condemnation of ſo peruerſe and wicked an enimie, and of all thoſe who loue rather to follow their owne deſires, and luſts, then to receiue the grace of ſaluation, which is offered to all in Ieſus Chriſt.

But

But let vs heare, how Saint *Paul* doth deſcribe this enimie of ours, with whom eſpecially we haue to doe. He termeth him firſt of all by his name, and ſayth that hee is full of craft and guile. And afterward by his other titles and qualities, by the which he deſcribeth his power, his nature, his multitude, his malice, and the deſire he hath to hurt and vndoe vs. And all, that we may know, that we are not without enimies, and that by the knowledge of their malicious, ſubtile and craftie nature earneſtly bent to hurt vs, we may be the more incited and mooued to hate and abhorre him, and to take heed of him, the better to reſiſt and withſtand him conſtantly, becauſe we can not take anie truce with him, or make any agreement, but to our great loſſe, damage and confuſion. His name is deuill, that is to ſay, ſlaunderer or backebiter. We call ſlaunder a falſe crime inuented maliciouſly, to bring one into trouble, and friends into diſtruſt, and

to disturbe and trouble the common peace, friendship and amitie which is among them: so our enimie is called deuill, because he is the Authour of all malicious deuices and practises. And it is therefore also that Christ calleth him father of lies, *Iohn.*8. His impudencie to slaunder is such, that he doth not onely slaunder men one toward an other by false accusations, euill reports, and backebitings: but also men towards God, as it is written, that Satan slandered *Iob.* 1 & 2. saying, that he honored god but for prosperities sake, and that if his goodes were taken from him, hee would curse him to his face. So is it also saide, that Satan stoode at the right hand of *Iosuah* the high Priest to resist him. *Zechariah* 3. and 1. And thence also is he called the accuser of the brethren. *Apoc.* 12. But which more is, hee slaundereth God toward men, as when he sayd to *Euah*, ye shall not die, but the Lord knoweth that after ye shall haue once eaten of this fruit, that your eyes shalbe opened, and

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ye shalbe as Gods, knowing good and euill. *Gen.* 3.4.5. for he accuseth God of vntruth, and maketh God a liar, and condemneth him of enuie, as if he had not forbidden man to eate of such fruite, but for feare he should loose and be disaduauntaged thereby, they becomming Gods as well as himselfe. By such deceytes he maketh as much as he can the worde of God contemptible and odious, causing it to be blamed of imperfection, of obscuritie, and darkenesse, and to be of small force, and vertue to resolue our doubts. To be short, he wold make vs beleeue that it is not light but darknesse, or howsoeuer it be that it appertayneth not vnto vs: and endeuoureth to perswade vs that God loueth vs not, or if hee can not get that of vs, that he will not punish sinne: yea that he seeth it not, nor regardeth it, as the wicked speake. *Psal.* 10. & 94. ver. 7. God knoweth not, nor seeth their fetches, and craftie dealings. And what is there that he doth not disguise by his slanders & falshoods? when he maketh

men beleeue that vice is vertue, falſe-hood the truth, idolatrie the true ſer-uice of God, and the falſe Church the true and catholike Church? Chaun-ging himſelfe and his, as it is ſaid, in-to Angels of light, himſelfe being the Prince of darkeneſſe, and cauſing, on the contrarie ſide, vertue, the truth, and the pure ſeruice of God, to be ha-ted and deteſted, as vice, lies, and he-riſie, and the companie of the faithfull ſeruants of god, to be miſchieuous miſ-creants, and damnable heretikes? This name and title therefore which ſo of-ten is giuen him in the holy ſcriptures, ought to make vs attentiue & wary, to take heed vnto our ſelues, to the end he deceiue & beguile vs not, by ſome falſe likelihood, and ſome faire and coloured ſhew, & that he makes vs not to fly the good, and embrace the euill, to hate the truth, and to loue falſhood: and it ought alſo to make vs afraid that we be not ſurpriſed and ouertaken by falſe reports, and that with great ear-neſtneſſe & diligence we carue and de-

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ſire of God the ſpirit of wiſdome, and that he would defend vs from his ſlanders : for otherwiſe who can euitate and auoid his ſnares and baites, his ſubtile ſleights & ſurpriſes? The other name alſo wherwithall he is oftentimes named, is Sathan, which ſignifieth as much as an aduerſarie or enimie, who of deliberate malice, mortall, deadly, and irreconcileable hatred betaketh himſelfe to vs, ought alſo to ſtirre vs vp, and to make vs to be more heedfull, to ſtand vpon our guard, and to defend our ſelues, not only from his aſſaults, when openly he ſets vpon vs, and ſoliciteth and prouoketh vs to euill, as to ſteale, to kill, and to commit adulterie : but alſo againſt his greateſt craftes and ſubtilties, when as by ſleights and boughts, & vnder ſhadow and colour of good, he goeth about to ouertake vs, and to bring vs into a miſchief, as S. *Paul* here noteth, that he is armed with ſecret ambuſhes, with ſubtile ſleights, with craftie conueiances, with diuers and ſundry other

arts and engines, by the which he oftentimes surprises and ouertaketh euen the wisest and best aduised: As when *Noah* was ouertaken with drunkennesse, *Moses* with mistrust, *Num.* 20. *Dauid* prouoked to number the people. 1. *Chron.* 21. 1. *Iosiah* of temeritie, *Ezechiah* of vaine glorie, and when Saint *Peter* caused the Gentiles to play the Iewes, for the which hee is reprehended by Saint *Paul* euen to his face, that he halted and went not roundly and rightly to worke. If such men haue bin surprised & ouertaken, ought we not to feare the subtile and slie dealing of this calumniator and backebiter? For as the sonne of God himselfe saith, he craueth with great affection & earnest desire to sift vs, to perish & diminish our faith, as Iesus Christ telleth Saint *Peter*. *Luk.* 22. But it is the praier of our louing master, and father, which dooth preserue, keepe and defend vs from all his assaults. Now the better to make vs feele & know the force of this enimie, and to incite and stirre vs vp

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to a neceſſarie and iuſt defence of our ſelues, he giueth him other titles more terrible and fearfull, and vſeth a compariſon, to declare and ſhew that all the enimies that we can feare, are nothing in reſpect of this enimie: for he ſaith, we haue not to fight againſt fleſh and blood, but againſt principalities, and againſt powers: that is to ſay, the other enimies which we ſee, who are but fleſh and blood, as we are, are not to be feared, nor holden for verie enimies, in compariſon of this enemie, who is armed & garniſhed with ſo great power: not that Saint *Paul* will denie, but that men may and can do vs great harme & miſchiefe, and become our enimies, ſith *Dauid* ſo often complaineth of wicked men who were his enimies, and namely, *Pſal.* 109. and 140. And that the experience of all ages and times hath ſhewen, that the world hateth vs, and the ſonne of God ſaid, take heed of men, and that thoſe of his owne familiaritie and acquaintance ſhalbe his enimies: and complaineth greatly of the

lewd, wicked, and traiterous dealing of *Iudas*. And S. *Paul* himselfe accuseth the false brethren, and one *Alexander* the Copper smith, who had done him many harmes, and much hurt. And S. *Iohn* cõplaineth of one *Diotrephes*. But in saying that our fight and combat is not against flesh and blood, he will giue vs to vnderstand, that if men hurt vs, it is not but thorow the instigation and malice of Sathan, whose instruments they are: for indeed it is he who sharpneth & whetteth the darts which are throwne against vs by men, so that in truth we are not fitly to betake our selues against them, but against this *euill* and malignant spirite, who doth arme and weapon them, incite & prouoke them against vs. Men, I say, are not our formall foes, & direct enimies; for they may be reconciled and become most loyall and trustie friends, as did S. *Paul*. And if the worst come to the worst the most indurate and obstinate enimies we can haue of men, are but flesh & blood, and therfore perish and decay.

decay. But sathan dieth not, but remaineth our mortall and deadly enimie, & that irreconcileable: and therefore it is also that we are commaunded to pray for these men, who are our enimies, to do them good, to take pitie on them, and to winne them by meekenesse and patience. So that there is none that we ought to hate but sathan, and hold him onely for our formall and deadly enimie, if God do not discouer and reueale vnto vs some other, who are altogither endurate and desperate thorow the rage, furie and malice of this wicked enimie of ours. For against such are cast forth those maledictions and curses, which we finde in the Psalmes, and in the Prophets, as also Iesus Christ pronounceth a curse against *Iudas*, & said that it were better for him that he had neuer bene borne. So it is, that in all the men in the world, there is found but debilitie, feebleneſſe, & weaknes, if we make cõparison with the might & power of these enimies inuisible. And therefore saint

Paul maketh no mention, nor speaketh of the Monarches, kings, and Princes of the earth, neither of the might, power, and strength of this world, but by way of contempt and disdaine, he names all men, flesh and blood. For howsoeuer it be that men would shew themselues terrible and fearefull; yet when all is done, they are but flesh and bloud, or as it is said in another place, but grasse, but a flowre, *Esay* 40. and vanitie, *Psal.* 62. And therfore we ought not so much to feare them. But as touching our spirituall enimies, behold what names and titles the Apostle giueth them. They are, saith he, principalities, powers, Lords of the world, gouernours of the darknesse of this world, spirituall wickednes, who are in high places.

The foure first titles are to declare & shew vnto vs their power & might, their multitude, and from whence they fetch their strength, to wit, from darknesse: the fift maketh knowne their nature and malice: the sixt pointeth out

out the place where theſe enimies do eſpecially exerciſe their power and tyranny: and they all giue vs to vnderſtand what aduantage they haue euer vs, and what need we haue to be holpen and vpholden by God. Theſe three titles, principalities, powers, and Lords of this world, are oftentimes attributed to kings, Iudges and Magiſtrates: whoſe authoritie and power is lawfull and ordained of God, how ſo be it, thorow the corruption of men, there are many enormities and vices mixed withall, and we are commaunded to be ſubiect to ſuch power. *Rom.* 13. 1. 1. *Pet.* 3. The two firſt alſo are often attributed to Angels. *Col.* 1. *Eph.* 1. 21. *Phil.* 2. becauſe that God doth exerciſe by them his moſt iuſt and holy dominion and gouernment on earth, and where ſoeuer him pleaſeth, cauſing certaine beames of his excellent power and vertue, to ſhine in his noble creatures: not to the end we ſhould ſerue, adore and worſhip them: but that mē might ſo much the better know the glorie & maieſtie

of the moſt Almightie Lord, who is feared and reuerenced of the ſaints and holy Angels, *Pſal.*89.8. God (ſaith he in that place) *is verie terrible in the aſſemblie of the ſaints, and to be reuerenced aboue all that are about him.* Wherfore is it then that theſe honorable titles are here giuen to theſe rebellious ſpirites, enimies of the glorie of God, and of the ſaluation of men? It is not for honours ſake that they are ſo called, but to declare and ſhew that which they vniuſtly do vſurpe, although it be not without the permiſſion and the leaue of God, as it appeareth in the hiſtorie of *Iob*, where it is ſaid, that Sathan durſt not vndertake or attempt any thing againſt the goods or the perſon of *Iob*, if God had not giuen him leaue. No, nor the diuels themſelues durſt not once enter into the hoggs without leaue and licence of Ieſus Chriſt, *Mat.* 8. But albeit God do giue him the bridle, and vſeth him moſt iuſtly to exerciſe his iudgements now on the good, now on the euil, their power notwithſtanding,

ſtanding, and principalitie is alway vniuſt, becauſe they employ and beſtow the ſame wholly to the obſcuring and defacing, and vtter darkning of the glorie of God, to attribute and challenge, and take vnto themſelues his honour, and to the detriment, damage, and hurt of men. They are therefore principalities and powers, but wicked and accurſed, who turne all things to the worſt, eſpecially the power which is giuen them by God, who notwithſtanding in deſpite of them, draweth from them that which makes for his owne glorie, for the vtilitie and profite of his elect, and good of his children, to the great ſhame and confuſion of theſe our wicked enimies. This word *principalitie* ſheweth, that there is a chiefe captaine & head among theſe rebellious ſpirites, & an order, & ſecret intelligence & agreement among them to bring in all diſorder into the world. The word *power*, declareth that albeit they haue left and forſaken their firſt originall, and former nature, and haue

not remained in the truth, notwithstanding God hath not taken from them their natural might and strength, but doth bridle and keepe the same vnder, that they should not bring all to ruine and confusion. The title of the Lords of the world ought to be vnderstood in such manner and sort as the former: for they haue no lawfull rule & gouernment in the world, of which Iesus Christ is the right and lawfull heire, and onely Lord of the world, and vnder him men are but his lieutenants and vice-gerents, whom it pleaseth him to vse in his seruice, to order, conduct and maintaine the empires, kingdomes, and politicall and ciuill gouernment of this world. And therfore these wicked spirits are called the Lords of the world, and their head the God and Prince of this world. 2. *Cor.* 4. *Iohn.* 12. that is, by vsurpation, and for asmuch as they are authors of al the wickednes and corruption which is in the world, and that by this meanes men, who by them are deceiued and corrupted, are

become vassals and slaues to his vniust and vnlawfull gouernment, and serue him as instruments to exercise and execute his crueltie and tyrannie. Behold, therefore is he compared to a strong man armed, keeping his fort in this world, whom the son of God is come to binde and tie, and to vnarme in part, and to ransack his house in withdrawing his elect from vnder his gouernment and rule, *Matth.* 12. And elsewhere it is said, that he is come to destroy the workes of the diuell, to wit, in his elect and chosen the faithfull, 1. *Iohn.* 3.

The fourth title, which is, *Gouernor of the darkenesse of this world*, declareth better that which we euen now said, & sheweth that these enimies haue no power, but by the meanes of darkenes, that is to say, thorow the ignorance & misknowledging of God, which they haue spred ouer all the world; and by the vices, wickednesse, and disorders which come thereof: of which things they are indeed the gouernors. Where-

fore they are also called the Princes of darkneſſe: but we muſt not vnderſtand and take it for the naturall darkneſſe of the night, or other vnnaturall and extraordinarie darknes, as that which God ſent vpon Egipt by the ſpace of three dayes: for God is author of ſuch darknes, as it appeareth, *Pſal.* 74. *The day is thine, and the night is thine*, and *Eſay.* 45. verſ. 7. Where God himſelfe ſaith, that he created the darkneſſe and the light; yea euen the darkneſſe of afflictions, in aſmuch as they are ſent of God for iuſt vengeance and puniſhmēt, the better to make knowne his righteouſneſſe on earth, cannot for that reſpect be called the workes of Sathan. But onely in aſmuch as from thence he taketh occaſion to cauſe men to grunne and murmure againſt God, and to caſt out blaſphemies againſt his maieſtie. So then Sathan is gouernor but of darknes, by which is vnderſtood the ignorance of God, and all the euill that commeth therof, for aſmuch as he onely in the world is cauſe of all the

the ignorance and of all euill, miſchiefes and ſinnes that follow thereof. It is that then wherein he delighteth, and the meanes whereby he reigneth.

True it is that the better to deceiue, he turnes himſelfe into an Angell of light. 2. *Corinth.* 11. And maketh a ſhew to loue, like, and approue the good, the better to retaine and keepe the tyrannous gouernment he holdeth ouer men, as it appeareth in the auncient Oracles, where he prayſeth vertue and honeſtie. But there are none but thoſe, who haue reiected the loue of truth, which alway beleeue his lies, and which cannot ſee and diſcerne the true light of the goſpel, from the falſe ſhew and colour that this peruerſe enimie ſetteth on his craftie guile and deceits. 2. *Theſſ.* 2. and 2. *Cor.* 3. The fift title by the which they are named is *Spirituall wickednesse*, which is to ſhew their nature, how that they are not clothed with any bodie, but that they are ſpirits prompt, ready & nimble to execute any thing: albeit Saint

Augustine thought that they had subtile and fine bodies, that they might go and come with such celerity and swiftnes, as we cannot well comprehend: but that all their studie and endeuour is giuen to mischiefe, wickednesse, and deceipt: wherein it cannot be, but that he is his crafts-master, hauing so great and long experience, being neuer idle, but occupied in watching, in laying waite, in continuall enterprises, combats and assaults, in such sort, that he was so hardie and bold, as to betake himselfe to the sonne of God, to set vpon him and tempt him sundrie times. Let vs know then that these malicious and wicked spirites, are the teachers of all trecherie and treason, the doctors of deceite, the instructors of all wicked and malicious dealings, which are in the world, and that all fraud, guile, and mischiefe is learned in their schoole. But their schooles are not farre off from vs: for they keepe them if we take not heed and looke well to it, euen in the hearts

Matth. 4. *Iohn.* 12.

of

of euerie one of vs, doing all the best they can, to make men become diuels as they themselues are, that is, backbiters and malicious slaunderers, hardened in all euill, and taking pleasure and delight in all fraudulent and wicked practises. Let vs hate therefore, abhor and detest all fraud, deceite, malice, and wickednesse, as being the verie lessons and instructions of our mortall and deadly enimies, and let vs looke to our selues, stand to our tackling, take heed, and haue regard to our selues, and beware that they bleare not our eyes, and bring vs into a fooles paradise, as they say, bereauing vs of all sense both of bodie and of soule, by their subtilties and illusions. There remaines the last title which he attributeth to these enimies, where he saith, *Which are in high places*. Not that we must imagine them to be in heauen, there to enioy, as the Angels do, the light and face of God; for they loue nothing but darkenesse: but he calleth the high

places, or celestial and heauenly places, the aire, as he before said in the chapter, that they are spirits which haue power in the aire. Where againe we must not thinke or imagine that they haue there full power and dominion, as if the aire were theirs, or that they had made the sunne, as foolishly the Manicheis thought, and that there they do forge and make at their pleasure the clouds, the windes, tempests, stormes, lightning, thunder, raine, haile, & snow, and other Meteors and maruellous things which are seene in the aire. For it is expresly said, that God createth, formeth and maketh those works, as we may see and read in the booke of *Iob*, chapt. 37. 1. and the rest that follow, and againe in 38. vers. 22. 23. 24. and the *Psal.* 135. ver. 7. So that whereas it is said, that they are in the aire, that is in high places, and places of aduantage, it is to giue vs to vnderstand, that from thence they may easily behold, espie & see whatsoeuer is enterprised, taken in hand and done among men, the

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more easily to endamage, hurt, and harme them. We must not thinke notwithstanding that they are there enclosed, not to stirre from thence: for there is no place, either in the aire, or in the earth, or in the sea, or publike or priuate, or open, or secrete, holy or prophane, frequented or desert, which most couriously and diligently they seeke not, according to that which Sathan himselfe said vnto God, that he came from compassing the earth, to and fro, and from walking in it. He therefore thrusteth himselfe into all companies, in euerie place, he is present at banquets to incite and prouoke men to intemperance, in families and houshoulds there to sowe noise, debate, and dissention, yea euen in the couches and beds of men to pollute & defile thē with fornication, whoredome and vncleannes. He gets into the place of Iustice, there to see if he can cause iniustice to reigne, in steede of the right the wrong; extorsion & violence, in place of iudgment. He entereth into

the counsell of kings and Princes to kindle warre, to cause vniust decrees, ordinances, and lawes to be made, to the treading vnder feete of their poore people, & oppression of their subiects; and subuersion and ouerthrow of the truth: yea he findeth entrãce, & roome euen in holy assemblies, to impeach & hinder the fruite of the word of God, his true seruice and calling vpon his holy name, to peruert the right vse of the sacraments: he entreth into the consistories to hinder that the truth may not there be knowne, and that matters are handled coldly and negligently, without wisedome or discretion, or with affection and passion vnder the colour of godly zeale. What would ye more? he entered into the terrestriall and earthly Paradise to seduce and lead awry our first fathers. He entered euen into the companie where was Christ Iesus at his last supper among his disciples, to put it into the heart of *Iudas* to betray his Master. Whither then shall we

go

go to be in safety? We must therfore retire our selues vnder the couert of the Almightie, & vnder the shadow of the most high. But albeit they wander and walke vp and downe here and there, yet are they notwithstanding alwayes holden and tied in the chaines of obscuritie and darkenesse, as speaketh Saint *Iude* ver. 6. Now from that which is here taught vs by the holy Ghost, in tearmes so expresse touching our deadly enimies, we must gather these points of doctrine. That the deuils are substances, which haue their verie being, and not euill thoughts onely, as some durst impudently affirme. But this is one of the stratagems and subtilties of our enimie, to make vs beleeue that he is not at al, that we should be secure, and not take heed of him. And by the like craftie practise he goeth about to perswade men, that he is not their enemy, and that he hath both desire, will, and meanes to helpe and pleasure them, & to doe them good; which cā not possible be, if that be true

which the Apostle saith. Moreouer that he may be bound, tied, and made subiect by charmes, characters, figures, coniurations, as he maketh these most miserable miscreant Magicians, sorcerers, figureflingers and coniurers beleeue, whom he hath abused, seduced, and blinded, For this proud, loftie and cruell spirit, doth not so easily leaue, & forsake his principalitie, if it be not by false dissimulation, to beare the greater sway, and to rule more furiously in the hearts of these miserable wretches. Iesus Christ onely, and those to whom he hath giuen this right, haue power to cast out Deuils, out of their holds and possessions, to tie them, and cast them into the bottomlesse pit. If they do more harme in one place than in another, let vs acknowledge the iudgement of God, & let vs not be too forward to iudge of the causes, why, wherefore, or how they do it. Let vs know also how wicked soeuer they be, yet haue they not their being of themselues, according to the heresie and impietie

pietie of the Manichies, who thought that Satan had his essence and being of himselfe, as an other God. But he and his Angels were created and made of God, not such as now they are, mischieuous, wicked & peruerse. For God is not author of euill, or of sinne. They haue therefore corrupted themselues, without any fault of their maker, as the vinegar waxeth eger of it self not thorow the fault of him that maketh the wine. The iron waxeth rustie, albeit it be well furbushed and pollished by the cutler, lockier and smith. He is the enimie of mankind, and that not without the ordinance of God, who ordaineth and dooth all things iustly. He is verie craftie and subtile in finding out the meanes to hurt vs. But God hath giuen man a remedie against all his sleights and subtilties, as it shall appeare, and be seene hereafter in the description of our spirituall armour. But yet must we bee verie heedfull, vigilant, and carefull: for there is no one thing whereof

this our enimie taketh not matter and occasion to tempt and solicite vs to euill. By prosperitie he bringeth vs a sleepe in our delights & dainties, causing vs to forget him who gaue them vs. By aduersitie he soliciteth and moueth vs to murmur, mistrust, blaspheme and despaire. Pouertie serueth his turne to make vs contemptible, to cause vs to seeke out some vnhonest and vnlawfull gaine. Riches, to lift our selues vp arrogantly aboue others, to swell in pride, and contemne our brethren. He will employ our friends to giue vs some bad counsell, or to commit some follie or lewdnesse in respect and regard of their fauour. By our enimies, stirreth vs vp, incenseth and inflameth vs to vniust choler, anger and reuenge. By care for our family, wife, and children, he endeuoureth to fill our hearts with auarice and couetousnesse, and to make vs to forgo all godlinesse and pietie, and to fall to idolatrie. Our strength serueth him to enharden and embolden vs to do iniurie

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and wrong, and to set vpō the weakest. He maketh of our health, mirth and ioy, an instrument to lewdnesse and dissolutenesse. Of beautie, a baite for bawdrie, and intisement and allurement to voluptuousnesse and wanton delights. Honour and dignitie, serueth him to puffe vs vp with pride, audacitie and boldnes to oppresse & tread down others. Dishonor, & disgrace, to cast vs off to the wild race of al euil demeanor. Viuacitie and quickenesse of spirit, and sharpnesse of wit, to inuent and deuise a thousand vanities. The discourse of naturall reason, to fight and striue against the truth. Of the excellent and notable order which God hath setled and placed in nature, he taketh occasion to make men to bereaue God of the honour of his almightie and diuine prouidence. Of things which accidently fall out cōtrary to our expectation, counsell and hope, occasion to attribut the same to fortune, and after to make a goddesse of the same. Of our vertues which are the good giftes of

God, he endenoureth to lift vs vp aloft in pride and presumption, as Saint *Paul* saith, that for feare lest the greatnesse and excellencie of the reuelations shewen vnto him, should puffe him vp in pride, an Angel of Sathan did buffet him. And what more? He hath taken occasion of true religion to inuent all kind of idolatrie, false God-seruice, and irreligion. He maketh euen the word of God, if he could, serue to confirme lies, vntruthes & heresies. To be short, there is nothing so holy, and sacred, which he endeuoureth not to corrupt in what sort soeuer. And more ouer it is no hard matter for him to surprise vs, and take vs at vnawares, for asmuch as he hath lodged euen in our bosomes a traitor, to wit our own flesh, and sinne, according to that which S. *Paul* saith, *The wisdom of the flesh is enmitie against God. Rom.* 8.7. And so oftentimes, without thinking thereon, we complot and agree with our enimie, & clap hands as it were, and giue him entrance to possesse the fortresse of our hart.

hart. And who cā now doubt, but that we haue great need to be vigilant, and watchfull, to looke well about vs, and take heed to our ſelues, and ſtand to our defence, and fortifie and ſtrengthen our ſelues in the Lord. Now therfore we may ſee and vnderſtand with how mightie and terrible enemies we haue to deale: to how difficult, hard, & daungerous a combat we are called. For it ſtandeth on death and eternall damnation with him that is ouercome. But praiſed be our good Lord and ſauiour Ieſus Chriſt, who hath vanquiſhed and ouercome them for vs, and will vanquiſh them in vs, to make vs to reioice and triumph euerlaſtingly with himſelfe in the fruit and force of his victorie. To him therfore be praiſe, honour, glorie, power and dominion, now and euermore.

Amen.

THE THIRD TREATISE OF THE THREE FIRST PARTS of our ſpirituall armour.

*Epheſ.6.*ver.13.14.15.

WE haue vnderſtood who, and what they be that are our dangerous enemies, their great multitude, their force, their malice, and deadly hatred, the aduantage that they haue ouer vs, ſeeing they are ſpirits, and we are fleſh, that they are in high places, and we in low: Now leaſt any one ſhould be afraid, diſmaid, and diſcouraged, if there were no means in the world to reſiſt and withſtand ſuch fierce & terrible enimies; the Apoſtle who ſhould nothing elſe but make vs more

more heedfull & carefull to defend our ſelues, and as it were ſharpen our appetite, and encourage vs to the fight, and to cauſe vs to be more ardent and earneſt, ſheweth that there is not onely meanes to looke the enemy in the face, and to withſtand ſuch cruell enimies, but alſo to vanquiſh and ouercome them: foraſmuch as God himſelfe hath prepared for vs a ſpirituall armour, ſufficient to ſurmount and get the better hand of them, yea to tread them vnder our feet, which we are to take and receiue onely at his hand, ſeeing hee ſo willingly offereth the ſame vnto vs of his gracious goodnes, and would cloth vs as it were with the ſame, that being fenced, and armed with his weapons, & with his ſtrength, we might happily bring to paſſe and end ſo difficult, and dangerous a combat. We haue here then a complete harneſſe in all parts, the numbring and recitall whereof, Saint *Paul* here mentioneth: To wit, the girdle of truth, the breaſtplate of righteouſ-

neſſe, the ſhooes of the preparation of the Goſpel of peace, the ſhield of faith, the helmet of ſaluation, the ſword of the ſpirit, which is the word of God: and finally ardent, earneſt and continuall prayers. That is to ſay in a word, that the weapons wherwith God furniſheth vs, to reſiſt and withſtand Sathan, all his aſſaultes, ſubtilties, and malice; it is that there be vprightneſſe, and truth in our conſciences, righteouſneſſe and true dealing in our liues, and that we haue a true and perfect knowledge of the Goſpel, which aſſureth vs of our peace made with God, a firme and ſtedfaſt faith in his promiſes, a certaine hope of his ſaluation, a lawfull vſe of the word with holie prayers. Elſewhere the Apoſtle entreateth of theſe weapons more briefly. 1. *Theſ.* 5. ſpeaking but of the buckler of faith, which containeth alſo charitie, and of the helmet of the hope of ſaluation. For he alſo that hath theſe three peeces of our Chriſtian

and

and spirituall armour, is not vnprouided of the others: forasmuch as they are ioined and tied together with an vnseparable band. The Prophet *Esaiah* also speaking of the weapons which the Lord hath taken to defend and saue his Church, maketh mention but of the brestplate of righteousnes,& of the helmet of saluation. *Esai.*59. Albeit elswhere he saith that ꝑ girdle of the raines of the Messias the king of ꝑ Church,is truth. With these weapons then,wherwith the Christian souldiour is garnished and couered in all parts from top to toe, as they say,he may not onely surmount and ouercome himselfe, that is to say, sinne, the flesh, and the world, but also the verie gates of hell. For good cause therefore the Apostle exhorteth vs the second time to take vnto vs all the armour of God, that we might be able to resist and withstand in the euil day, and hauing accomplished and ended all things, wee may remaine firme and conquerours. As if hee

ſhould ſay God, who knoweth your feeblenes & imbecility, & on the other ſide the power, ſtrength, force, and violence of your enimies, will not, that ye be expoſed and ſet out naked, and vnarmed, in ſo perilous and daungerous a combat. He himſelfe hath prouided for you good, ſtrong, and approoued weapons, which he hath, as it were, forged and made with his owne hands, and giuen them ſo good a ſtampe that ye need not to feare, if you arme your ſelues therewith, that any of the fierie darts of Sathan that olde and malicious enimie of ours, be they neuer ſo ſharpe can pierce them. Men in their carnall, and earthly warres deſire ſuch weapons. And therefore the Poets and fabulous Romans faigned that ſuch armour and weapons were forged by *Vulcan*, and *Fees*, that is ſo charmed, as they ſay, that no humane force or ſtrēgth of mā can pierce thē, but they are moſt fond and vaine fables. There was neuer yet found in the world ſuch weapons, neither

ther ſhall there be. The onely armour of God is that againſt the which no enimie can preuaile. And as it is God only which hath made them, ſo it is he onely which doth cloth and arme vs with thē. For whence cōmeth the truth and vprightnes of conſcience, whence commeth righteouſneſſe, and whence cōmeth the knowledge of the Goſpel, whence faith, whēce hope, whence that heauenly word, whence that liuely, ardent and earneſt praier, but from God, who doth enrich vs with his heauenly gifts and graces, and couereth vs with ſo precious & excellent harneſſe? And yet were it not ſufficient, if God himſelfe did not, at the pinch, and in our diſtreſſe, giue vs ſtrength, force, and abilitie, and meanes, to aſſiſt, aid and helpe our ſelues when need requireth, with theſe weapons. For if that excellent captaine and man of warre king *Dauid* did acknowledge and confeſſe that all his force and ſtrength, that all his counſell and abilitie in theſe terreſtriall and earthly warres, came from

God, as himselfe dooth declare more particularly in the 18. *Psalme*, and in the 144, saying, that it is God that hath girded him about with strength to battell, that hath giuen him feet like hindes feet, that is to say, nimble and swift, that hath endued him with a strong and mightie arme, yea euen to breake in peeces a bow of steele or brasse, and that it is he which teacheth his hands to fight, & that sheweth him how to handle his weapons, enableth and maketh him fit in all things to the warres: & therfore for farre better reason and greater cause ought we to confesse, if we haue any spirituall force, or strength of spirit in vs, that the whole honour and glory appertaineth to him alone, and that it al commeth from his bountie & goodnes. *Psal.* 89. And therfore S. *Paul* saith of himselfe, that he can do all things, but it is by him which fortifieth him, & giueth him strength, to wit, Christ Iesus *Philip.* 4. And elsewhere after he had said, that *he had laboured more abundantly*, & taken more

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paines then al the reſt of the Apoſtles, he addeth, *yet not I, but the grace of God which is with me.* 1. *Cor.* 15. 10. and in the ſecond Epiſtle, and 10. chap. ver. 4. he ſaith that the weapons of our warfare are not carnal, but mightie *through God.* For he knew well what the ſonne of God himſelfe had ſaid, *without me ye can do nothing. Iohn* 15. And therefore he ſaith alſo in another place, that it is God, who worketh in vs both *the will and the deed, euen of his good pleaſure. Philip.* 2. 13. The armour therefore and weapons, which we muſt take vnto our ſelues, are to be made readie and prepared by the hands of God himſelfe alone: for it is he who hath prepared good workes that we may walke in them. *Eph.* 2. It is of him that they muſt be fitted in vs: it is of him that they haue their power and efficacie, and it is he which leadeth and conducteth vs to the right vſe of them. Now when we know how to make our profite of them, to vſe them aright, and to couer our ſelues well with

them as we ought : let the euill day come when it will , let the enemie come ſodainly vpon vs and aſſault vs, as he is alwayes readie at the doore, we ſhall find wherewithall to reſiſt and withſtand him, as the Apoſtle here ſpeaketh : for he ſpeaketh not at all a verie ventures, and by geſſe, but he ſaith it may be ye may reſiſt, that *ye may be able to ſtand againſt all the aſſaults of the Deuill.* 11. *And hauing finiſhed all things ſtand faſt.* 13. So that he dooth aſſure vs of victorie before hand; and not after the faſhion and maner of the captaines and warriours of this world , who to encourage their ſouldiours , will oftentimes ſay , euen when they are moſt aſtoniſhed , and are at their wittes ende, and know not what to do : Be of good courage, my maiſters , take heart at graſſe, theſe are not men to withſtand vs , we ſhall giue them the foile, and the ouer-throw , they are alreadie beaten : on this aſſurement and encouragement , they lead them to

their

their death. But the holy Apoſtle S. *Paul* hauing had good experience & proofe of theſe ſpirituall weapons of our God, ſaith, ye ſhalbe able to reſiſt and withſtand, and to keepe your own, and ſtand faſt, hauing ouercome all things. With ſuch confidence and aſſurance ſpake *Ioſhua* and *Caleb* of the people of Canaan: *Feare ye not the people of the land, they are but bread for vs, we ſhall deuour and eat them vp as bread: their ſhield is departed from them, & the Lord is with vs, feare thē not, Num.* 14.9. And oftentimes ſince the Prophet *Dauid* hath ſaid, *The Lord is with me, therfore I will not feare what man can do vnto me, Pſal.* 118.6. *And I will not be afraid for ten thouſand of the people, that ſhould beſet me round about, Pſal.* 3. *and though an hoſt pitched againſt me, mine heart ſhould not be affraid: though warre be raiſed againſt me, I will truſt in thee.* 27.3. *The Lord is my light and my ſaluation, whom ſhall I feare? The Lord is the ſtrength of my life, of whom ſhall I be afraid?* verſ.1. For that which is there

ſpoken of earthly enimies, ought alſo to be referred to our ghoſtly enimies, who (though inuiſible) fight againſt vs. God hath not giuen vs weapons, but to the end we ſhould haue the better hand of them, and ouercome them. He would not haue vs to be vanquiſhed, being garniſhed & fortified with his armour. So he himſelfe ſhould be ouercome in vs, his weapons ſhould be found too weake and inſufficient at all aſſayes. Now if there were euer time to put on and vſe this diuine armour, it is at this houre: for we both ſee and heare what ſpoile the enemie hath made throughout al Chriſtēdom, and in the Church of God, which on the one ſide, he hath filled and ſtuffed with all kind of Idolatrie, ſuperſtition, impietie and blaſphemie, vnder the tyrannie of Antichriſt of Rome, who hath kindled a bloodie warre againſt all the faithfull and true profeſſors of Gods words: among whom on the other ſide he hath ſtirred vp many cōtentions and debates; and hath cauſed much

much disorder, and great dissolutnesse: in such sort that the enimies in manie places do alredie triumph, as if al were lost on our side. And we also do see and finde the harme which the enimie hath done, & dayly doth among our selues. For what a breach is that, that he hath set the pastors and ministers of Gods word togither by the eares, that they cannot yet be appeased? & that he hath sowen such dissẽtion among those, who ought to gouerne in the politike estate? and that he hath filled their hearts with such rancor, hatred, & enimitie which cannot be asswaged and extinguished? and how hath he polluted and defiled the church with whoredome, vncleannes, and adulterie? what waste doth he make by intemperancie, gluttonie, and drunkennesse, whereunto many giue themselues? And what ouerthrow and spoile of good manners by lewd and foolish pastimes, by carding, dicing, masking, mumming, by ruffinly behauiour and vncleane speaches, by bawdie ballads and shameless

ſonets, and infinite other diſſolutnes, which now beare ſway? What diſorder by the ouer-great licence which the moſt part take to themſelues, willing to ſhake off the yoke of all holy diſcipline, to reiect and caſt off all lawes and goods oders, by the which the ſonne of God would guide, conduct, and gouerne vs? It is a wonder to ſee that we are ſo dull, heauie headed, and ſleepie in this behalfe. If the enimie, who can but ſpoile vs of our earthly commodities, and take from vs our worldly goods, and bereaue vs of this life, were neere at hand, that we ſaw him, that alarum were giuen, all would be in an vprore, euerie man would arme himſelfe, and take to him weapons for his defence, or at leaſtwiſe ſeeke ſome hole to hide his head in. Behold the enimie of our ſaluation, who thruſting himſelfe euen into the mids of vs, deſtroyeth and ſpoileth all, euen as a fierce and cruell Lion: euerie man ſeeth the euil, complaineth, and lamenteth it: we giue you the *alarum*, we ſommon and call

call you to your weapons, we present thē vnto you, we shew you the meanes how to vse them aright, with certaine hope of victorie. No man moueth! no man runneth to his weapons. No man stands by it, or vndertaketh the defence! and yet notwithstanding the losse is here more great than if the Spaniard, or any other more mightie and cruell enimie, were at our gates. For yet after the first furie is past, there may some composition be had with men, who get the vpper hand and master vs, and may liue vnder them in some ease, and libertie in doing them homage, and paying the taxes, impost and other duties: but with this enimie of hell we can come to no composition or agreement, without our totall ruine and destruction. No man must thinke to escape the sooner and speed the better that hath to deale with him, and say, I will not take weapon in hand, to the end that he take pitie and compassion on me. He is a mercilesse enimie, who spareth neither young nor old,

little nor great, man nor woman, rich nor poore. He seeketh the ruine and ouerthrow, euen of sucking children, & doth all that possible he can to destroy them, as well as others. Why are we not then more carefull to arme our selues, and to defend vs, sith that onely to set our selues forward in our owne defence, it is to haue drawne our selues out of his cloutches, and out of his snares, and to haue halfe vanquished him? If any man say it is too late to defend himself, seeing the enimy hath gotten so far. I answere, it is neuer too late to resist and withstand this cruel enimie. Let vs only take in hand these weapons, which the Lord here offereth and presenteth vnto vs, and we shall make him quickly to let go his hold, according to that which *Dauid* saith, *When I crie and call vpon thee, then mine enimies shall turne backe, and take their heeles and flie.* *Psal.* 56.9. and saint *Iames* saith, 5. chap. *Resist the diuell and he will flie from you.* We shall soone make him forsake and leaue those places which he

hath

hath taken by the cowardlineſſe, and treaſon of ſome, we ſhall driue him out of the church and houſe of God, and out of the temple of our heartes, where, aboue all places he ſeeketh to thruſt himſelfe, and there to make his abode. But ꝙ we may the better know our armour and weapons, and vſe them more to our profite, and that we may be alwayes girded and readie prepared, when we haue once put them on, we muſt ſee and conſider euerie one of them apart, and know the price and excellencie of each of them. The firſt is the girdle of truth: wherein the Apoſtle obſerueth not the order, which is kept in putting on bodily armour: For the bandrier or arming-girdle ſerued in old time to couer and cloſe the iointes of the helmet, and now it ſerueth but to ioine and cloſe together the corſlet, ſo that we girde our ſelues therewith after we haue put on the other. But the Apoſtle hath regard vnto the rancke, and place that truth and veritie ought to

haue in our ſpirituall armour. For it is a thing moſt needfull and neceſſarie, that truth and vprightnes of conſcience, which is the foundation as it were of all the other vertues, be firſt placed in our hearts, to confirme and ſtrengthen them in the feare and obedience of God. For which cauſe alſo the Prophet *Dauid* putteth downe for a certaine and ſure marke of a right citizen of the mountain and hill of God, this vprightnes of conſcience which cauſeth the mouth to teſtifie the inward truth of the heart. For he which hath his heart enuironed, and girded about with truth, *hath nothing but wiſedome in his mouth, and is euer talking of iudgement*, as it is ſaid in the *Pſal.* 37. 30. And it is becauſe that the law of God, that heauenly doctrine, from whence this truth is to be drawne, is there alſo lodged. As therefore there is nothing more feeble and weake then lyes and vntruthes; and nothing more vaine than hypocriſie, counterfaiting, and diſſimulation, which are the weapons

pons of the diuell, and of thoſe whom he hath ſeduced and led awry: ſo on the other ſide there is nothing more ſtrong, ſure, firme, ſtable and inuincible than vprightneſſe, iuſt dealing, veritie and truth: which may be preſſed downe, troden vnder foote, and lye hidden for a time, but it can neuer be oppreſſed, vanquiſhed and ouercome. Vntruth and lyes, what ſhew and colour ſoeuer a man can ſet vpon the ſame, and howſoeuer it be vnderpropped & vpholden by the ſtrength and force of kings and princes, and the potentates of the earth, they fall to the ground, they vaniſh away, conſume, & come to nothing, as indeed it is nothing. Truth, howſoeuer they endeuour to obſcure and darken the ſame, and to hide it from the world, ſheweth it ſelfe, and ſpreads abrode her glorie and brightneſſe, and ouercommeth al lyes & falſhood, and ſurmounteth all things, as it is ſaid in the third of *Eſdras*. Alſo Sathan hateth nothing more than vprightneſſe, and feareth

nothing more then truth: Which ſometimes he vſeth, the better to ſerue his turne, and to make vntruth and lyes to take place, and the ſooner to preuaile among men: as when he crieth out and ſaith, *That Ieſus Christ is the Annointed and holie one of God*, it is to make men beleeue, if he could, that there were ſome colluſion, legerdemaine, priuie intelligence, and craftie dealing betweene him and Ieſus Chriſt. And therefore the ſonne of God would none of his witneſſe, but commaunded him to hold his peace, being willing rather to be confeſſed of thoſe, who loue him, for the teſtimonie of their fidelitie. Therefore trueth is an excellent peece of harneſſe: but no man can vſe the ſame but with vprightneſſe and integritie of a good conſcience. As for thoſe who loue lyes, hypocriſie, and diſſimulation, and haue a double heart, they fight vnder the banner of Sathan, and their weapons ſerue but to obſcure and darken the glorie of God,

to endomage and hurt others, and to worke their owne ruine and ouerthrow, receiuing a verie bad reward for their ſeruice done to ſo bad a maſter.

The other peece of armour is the Corcelet or breaſt-plate of righteouſneſſe, that is to ſay, vprightneſſe and holineſſe in all our life; in ſuch ſort that a Corcelet to the proofe of a musket, doth not ſo well couer a man and fenſe him before and behinde, as doth vprightneſſe and holineſſe of life gard and defend the Chriſtian ſouldier from the furious force of Sathan. Therefore he is pronounced and counted happie, who goeth roundly to worke, who dealeth vprightly and according to iuſtice and equitie, as it is in the hundred and ſixteene *Pſalm.* verſ. 3. *Bleſſed are they that keepe iudgement, and do righteouſneſſe at all times.* And in the 92. *Pſal.* verſ. 12. *The righteous ſhall floriſh like a Palme tree, & grow like a Cedar in Libanõ. And that he ſhalbe as a Paradiſe or pleaſant*

garden bedewed with the blessings of the Almightie, Isaiah. 58. 11. And like a tree planted by the riuer side. Psalm. 1. Such armour doth *Dauid* desire of God when he saith, *Psalm. 86. 11. Knit my heart vnto thee, that I may feare thy name.*

This vprightnesse extendeth it selfe farre, and ought to shine in all our actions, contracts, bargaines, and sales, and in all our affaires and businesse; so that we do not to other, that we would not haue done to our selues: it ought to reigne and rule, especially in all iudgements both ciuill and ecclesiasticall. He which is garnished therewith, marcheth and walketh vprightly, with confidence and boldnesse as a lyon. Vnrighteousnesse, iniustice, fraud, deceite, iniurie, and violence maketh man fearefull and doubtfull, and entangleth him in the net of the enimie, and bringeth him vnder his banner, and maketh him slaue to al vnhappinesse and miserie. Are we astonished then, and do we maruell to see

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so many deadly wounded with the fierie dartes of Sathan, seeing that men haue so little affection and good will to vprightnesse, and righteousnesse: and make none account of this so needfull and necessarie armour? If our brest be vncouered and naked, the hurt and wound that we there receiue, cannot be chosen but be deadly. He which is vngarnished and destitute and void of the loue of righteousnesse, cannot keepe and defend himselfe from the deadly blowes, which this enimie will giue him. Go to then, let vs with diligence take to our selues this armour, that is, this loue of vprightnesse, and righteousnesse, and let vs tie the same fast to our whole bodie, or rather to all the affections and desires of our soule. Let vs doe good to all: let vs hurt none. Let vs be the eye of the blind, the foote of the lame, the support and aid of orphelings and fatherlesse children, the proppe and stay of poore desolate widowes, and a place of suc-

cour, surety, and harbour for strangers, as *Iob* saith, he hath bene, Chapt. 29. and 31. And the darts of Sathan shalbe in vaine throwne out against vs, as they were against him. For the hurtes and wounds which he receiued in the combat, whereof aboue all measure he complaineth, haue bene easily holpen and cured by the grace of God.

The third peece of armour is, that our feete be *shod with the preparation of the gospel of peace.* That is to say, that the knowledge that we haue by the gospel, that God is appeased toward vs, and that he will hold with vs and be on our side, that he gardeth and defendeth vs, that he prepareth and maketh vs fit to passe with boldnesse and assurance, through all the difficulties, lets and hinderances that the diuell can lay for vs in the way of this world, and in this painefull pilgrimage of ours, wherein we are enuironed and compassed about with an infinite number of enimies, who e-

uerie houre runne vpon vs, and do continuallie without ceasing, giue vs new alarums: In such sort that a souldier being armed, and shod with the best leg-harnesse, war-greaues or buskins that can be, is not sure and safe from all daungers and hurt that may chance and befall him, as is the true Christian man, being thorowly resolued by the gospel, that passing thorow the mids of the troupes and bandes of his enimies, he goeth to God, who is his father, and stretcheth out his hand to draw him to himselfe, to set him cleere of all perill and daunger. Otherwise to march forward, and walke in the way of this world without this assurance, which the gospel giueth vs, of the good will, loue, and fauour of God towards vs, it is as if one should go bare-footed on thornes, gaul-trops, and sharpe pointed irons. But when we are once prepared and shod by the preparation of the gospel of peace, we may boldly passe without any hurt, ouer Lyons,

and Aſpes, and Dragons, as it is ſaid in the 91. *Pſalm.* So farre off is it that we ſhould be weakened by the meeting, or diſturbed and turned out of our right way, by the outcries and alarums of our enimies. It is not therefore an armour, whereof we little need, to be well inſtructed in the doctrine of the Goſpel: for it ſhould be more eaſie for vs to go bare-footed ouer the pointed tops of ſharpe rocks, and to go againſt great ſtones rolled againſt our leggs, then to ſuſtaine and vphold our ſelues in this ſpiritual combat, without being well perſwaded by the doctrine of the goſpel, that we ſhall haue God for our conductour, guide and defence, ſith he is reconciled vnto vs in Ieſus Chriſt. Thoſe that haue not this aſſurance, do but labour & trauel in vaine, and thinking well to reſiſt and withſtand the diuell, they do but entangle & enſnare themſelues the more in his bandes, by their ſcruples and doubts, by their miſtruſt and infidelitie, and by ſtrange meanes

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they seek to reconcile thēselues to God, as it is manifestly seene in those, that haue not knowne the benefit of Christ Iesus, who onely hath prepared the way for our steps, that our feet slip not. *Psal.* 18. and that we hurt not our feet against the stone, being vpholden by his Angels. *Psal.* 91. Such leg-harnesse doth the Prophet *Dauid* desire of God, that his feet slide not from the right way. *Psal.* 26. And for want thereof he saith, that his feet were readie to slide, and his steps to forsake the good way. *Psal.* 73. And thus much touching the three first peeces of our armor. The other we shall see hereafter. God giue vs grace to vse them well thorow Iesus Christ, to whom be al honour, glorie, and praise now and for euer. Amen.

THE FOVRTH TREATISE OF THE THREE OTHER parts of our ſpirituall armour.

WE haue alreadie vnderſtood the three firſt peeces of our armour. Now it remaineth that we ſee what the other are. The fourth peece which is verie fitly added and ioined to the former, is the *ſhield of faith*, which in this place is recommended vnto vs by his effect, worthineſſe, and ſtrength, as the moſt neceſſarie peece of harneſſe: *Take to you aboue all*, ſaith the Apoſtle, *the ſhield or buckler of faith*, for as much ſaith he, *that therewith ye may quench all the fierie darts of the wicked.* Faith proceedeth and groweth from the

the word of God. For without the ſame, whatſoeuer we beleeue, ſhould be no more faith but a vaine opinion. Now *faith is the ground of things which are hoped for, and the euidence of things, which are not ſeene. Hebr.* 11.1. It is a perfect knowledge, and full aſſurance of the good will, and loue of God towards vs, grounded vpon the louing promiſes, which are made vnto vs in the holy Goſpel in the name and fauour of Chriſt Ieſus. It is, I ſay, a moſt certaine, and ſtedfaſt aſſurance that we haue, that we are beloued of God the father for his ſonnes ſake, in whom we beleeue, according to that which is ſaide, *God ſo loued the world, that he hath giuen his only begotten ſonne, that whoſoeuer beleeueth in him, ſhould not periſh, but haue euerlaſting life. Iohn.*3. 16. *And this is the will of the father that we ſhould beleeue in him, whom he hath ſent. And he which beleeueth in the ſonne of God, is alreadie paſſed from death to life, and ſhall neuer ſee death. Iohn* 5. and 6.

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This faith is an excellent buckler and ſhield, which we ought to oppoſe and ſet againſt all the fierie darts of Sathan, that is to ſay, againſt all his temptations, aſſaults, falſe reports and ſlanders. And therefore the Apoſtle ſaith, *Aboue all take the ſhield of faith*: vſe this armour: for it is able and ſufficient to extinguiſh and quench all the fierie darts of this wicked enimie of ours, how ſharpe and flaming ſoeuer they be. It is that alſo which ſaint *Iohn* ſaith, *This is our victorie which ſurmounteth and ouercommeth the world*, to wit, our faith. 1. *Iohn.* 5. according alſo to the promiſe of the ſonne of God, which is, that the gates of hell ſhall not preuaile, that is, that all the force, ſtrēgth, might, munition, and power of Sathan, and his impes, ſhall not be able to doe anie thing againſt the faith of his Church, neither conſequently preuaile againſt any of the members of the ſame. But let vs ſee wherefore he calleth the darts of Sathan fierie, and how it is ſaid that faith doth quench them. The darts of

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Sathan, are our vices and sinnes, wherwith he tempteth vs, and whereby he seeketh to kill our faith. Such darts are inflamed with the fire of hell, and if they once pierce our hearts to the quick, they inflame them with a deadly fire. And indeed all the temptations of the deuill are as artificiall fires, more to be feared then all the fires or fire-workes in the world. We know that the arrowes or bullets, which are inflamed with fire, are most dangerous: for besides the wound that they make, they adde fire to the same, which causeth most strange paine, and breedeth a most extreame dolour, so that the poore soule which is so wounded is burned quicke aliue: so likewise sinne whereunto Sathan soliciteth and prouoketh vs, if it once enter into our hearts, it there kindleth a most deadly fire. For we see how they who are ouertakē with vengeance, do burne with a desire to be reuenged: and those whose harts auarice & couetousnes hath seised, are enflamed with a couetous desire to

haue all. Thoſe who once feele the flames of fornication and whordome, they doe burne to haue their ſwill of their infamous, filthie, and inordinate luſts. As thoſe who are inflamed with choler, and anger, they caſt out fire out of their mouthes, their eyes doe ſparckle, and their noſtrils ſmoke againe: as thoſe who are caried away with ambition, they are inflamed with deſire of honour, and vaine glorie: and as they who burne with intemperancie, runne after wine, and ſtrong drinks. But ſome man will ſay, thoſe feele no paine, but rather pleaſe themſelues in their owne paſſions. So much the woorſe for them: for by that meanes the wound is made incurable, and this fire will draw vnto it an other, to wit, the fire of Gods wrath, and heauie diſpleaſure, which will precipitate and throw them downe headlong into euerlaſting hell fire. As thoſe of *Sodom* and *Gomorrah* (who receiued and nouriſhed in their hearts, and executed

ecuted by their members the fire of their villanous, and inordinate whordomes, and therein delighted themselues, as in their only pleasure and pastime) sodainly and vnawares, and when they least thought on it, they felt the fire from heauen, wherewith they were vtterly destroyed and swalowed vp aliue. *Gene.* 19. Now aboue all, the fire of Sathans darts is most daungerous, when directly he assaults our faith, and seekes to quench the same, as when he would perswade vs, that the faith which we haue in Iesus Christ is vaine, or when he endeuoureth to driue vs into despaire, setting before our eyes the seueritie of Gods iudgement, the greatnesse of our offences, the continuance of our miseries, and vnhappinesse, the wel-fare and prosperitie of our enemies. For in so doing hee woulde at once vtterlie ouerthrow, destroie, abolish and bring to naught our faith. But if wee haue

this buckler in hand, we ſhall eaſily driue backe, and extinguiſh al his fiery darts, on which ſide ſo euer they come, and how flaming fierie ſo euer they be. For if by faith we haue feeling of Gods loue and fauour towards vs, & are fully aſſured that he will be a good & merciful father vnto vs, his loue & charitie which is kindled in our hearts by his ſpirit which he hath giuen vs, doth cauſe vs to hate, abhorre, and deteſt the euill. So as if we be tempted to reuenge our ſelues, we will anſwere, that vengeance belongeth vnto God onely: if auarice and couetouſneſſe do ſolicite and ſtir vs vp to do iniurie, to beguile, and deceiue others, to get vnto our ſelues their goods, by what ſubtle ſleights, or vnlawfull meanes whatſoeuer, we will ſay, that God doth nouriſh and prouide for thoſe that are his, and ſo of all other vices and euil-deeds, which we reiect & abhorre: for aſmuch as God, who is iuſt and righteous, would direct and faſhion vs to al righteouſneſſe. As touching his other darts

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which are yet more dangerous. If Sathan ſay vnto vs, thy ſinnes are great: we will ſay, it is true: *But Chriſt Ieſus came to ſaue ſinners.* 1. *Tim.* 1. If he replie that God is a righteous iudge, and reuenger of vnrighteouſneſſe and iniquitie, and that ſo we can not eſcape his vengeance: we will anſwere him, that our ſinnes haue beene ſufficiently reuenged and puniſhed in his perſon, who willingly became our pledge, to wit, Ieſus Chriſt. If hee alledge vnto vs our miſeries, whereof we ſee none ende: faith will anſwere for vs. *That through manie afflictions we muſt enter into the kingdome of heauen.* *Act.* 14. And as our maiſter and Sauiour Ieſus Chriſt, ſaith, That wee ſhall ſuffer affliction, and oppreſſion, and be hated and perſecuted in this world, as he himſelfe was, and that thoſe who put vs to death, ſhall thinke that they doe God good ſeruice. *Iohn* 15. 6. If hee ſay that our blood is ſhed: we will ſay, ſo was the blood of Abel,

of the Prophets, of the Apostles, of the Martyrs, and of the sonne of God himselfe, who is the holy one of all holy ones. If he say that our death is horrible: faith replieth, that God esteemeth the death of those that are his, deare and precious in his sight, *Psal.* 16. Let him remember the blood of the righteous, which he requireth (as *Zachariah* sonne of *Iehoiadah* said) *The Lord saw the same and will require it.* 2. *Chron.* 24. And that neither fire, sword, famine, nakednesse, oppression, nor persecution whatsoeuer can separat vs from the loue of God. *Rom.* 8. To be short, faith well instructed, shall neuer want good and readie answeres, by the which she shall extinguish the fierie darts of the malignant and euill spirit, assuring it selfe that God, (who hath solemnely sworne by himselfe to keepe and defend vs, and to forget and forgiue our sinnes, faults, and offences, when we shall seeke his mercie and fauour) cannot, nor wil not forsake vs, no more thē the tender mo-

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ther the fruit of her wombe. *Isaiah* 49.
How came it then to passe, will some say, that those who had faith, fell into great offences and faults, as did *Noah*, *David*, and Saint *Peter*? This it is, so it fareth with vs sometimes, as it doth with negligent souldiours, who sleepe when they should watch, or cast their bucklers on their shoulders when they should rather haue them in their hāds. So there is none but that at some times he is ouertaken, not becausse that faith is all together and quite extinguished, or that it is not sufficient to resist and withstand the assaults of the enimy, but becausse it is not imploied, and vsed to the purposse, when need requireth. For assoone as one taketh the same in hand, to serue his turne withall as he ought, Sathan is streight confounded, and his darts extinguished. Others are easily ouercom becausse they haue but a dead faith, and beleeue but the bare historie of these things which are written in the law and the Gospel, without the close applying of the benefite of Iesus

Christ vnto themselues, whereby man is restored into newnesse of life. Such a faith haue the Deuils, they beleeue but they feare and tremble, and flie the presence of God. Others are led away because they haue faith but for a time, which is rather of men, then from heauen, and therefore can not withstand in the time of temptation, as saith our Sauiour Christ, *Matt.* 13. Others last not, but easily consent to the enimie, because in stead of faith they haue but a vaine opinion grounded vpon the doctrine of men, who take to themselues principles and rules altogether contrarie to faith. As we see those of the Romish Church, who hold that it is pride, and presumption to assure our selues of the grace, loue, and fauour of God, and of his saluation, and that we should alwayes stand in doubt thereof. What then shall become of the couenant of God, in the which he promiseth to be our God, and the God of our posteritie for euer? Is he our God that he should not

not loue vs? That hee ſhould not make vs partakers of his righteouſnes, of his graces, bleſſings, and of him ſelfe in all eternitie? We muſt therefore take heed that in ſtead of faith, we arme not our ſelues with infidelitie, and with a vaine opinion in lieu and place of true and perfect knowledge, and that we content not our ſelues with an hiſtoricall faith, which the ſenſe of man may in ſome ſort comprehend: but we muſt haue the faith of the elect and choſen of God, which falleth not away, but tranſformeth vs into the image of Chriſt, and we muſt take good heed therevnto, to helpe our ſelues therewith, and to vſe the ſame whenſoeuer occaſion ſhall ſerue, and beware leaſt we be ſurpriſed and taken vnawares. And we ſhall find by proofe, and effect, that it is not without cauſe that the ſpirit of God doth promiſe vs here, that with the buckler of faith we ſhall deſtroy the force of our enemie.

He addeth in the firſt place the

helmet of ſaluation, which is hope; as he expoundes the ſame. 1. *Theſ.* 5. This armour is altogether like vnto the former, for hope groweth of faith, and doth attend and looke for with full aſſurance that which faith beleeueth. Wherefore it ſerueth to the like vſe as the other, to driue back the darts of the enimie. And as the helmet, morion, or headpeece is moſt neceſſarie for him, which is in the throng and thickeſt of the armie among infinite ſhot and arrowes which on euery ſide flie vp and down; in ſuch ſort as without the ſame, he ſhould ſtreight-waies be wounded to the death: ſo is hope moſt neceſſarie for vs (which is the companion of patience) to withſtand, and beat backe all the fierie darts of Sathan our enimie. For the aſſurance that we haue of ſaluation promiſed vnto vs of God, doth make vs inuincible in the fight. The vaine hope of worldly commodities, they not onely ſerue nothing at all in this ſpirituall combat to ſtrengthen and encourage the heartes of men, but doth

doth rather much weaken the hearts of many, so farre as to make them to yeeld vnto the enimie, as it appeareth in those who hauing forsaken Iesus Christ, haue giuen themselues to Antichrist, and haue most lewdly abiured the truth, haue with an othe promised to follow, and to embrace falshood, thorow a vaine hope that they haue to enioy in peace their goods, their countrie, and the worldly commodities. But their hope will deceiue them, and faile them in the ende. And then being vnarmed, naked, and voide of the hope of saluation, which can not be firme and sure with impietie and idolatrie, they lie open not onelie to the mockerie and scoffes of men, but also to the furor of all the darts of this wicked enimie, who suffers them for a while to sport them, to draw them, if they take not heed and beware, in taking from them the true helmet of saluation, into a greater ruine and destruction.

Let vs now come vnto the sixt peece of our spiritual armor: that is the sword of the spirit, which is the worde of God, certes an armour most necessarie, and whereon, as we might haue seene, dependeth all the other, and without the which we should haue no peece of our harnesse which would hold. And albeit we may haue the others without this (which is impossible) yet should we be armed but to defend our selues, and to ward the blowes and strokes, and not to assault and set vpon our enimy. But the word of God well taken and vnderstood, is a two edged sword, yea the sword of the spirit, forasmuch as it is the spirit of God, which furnisheth vs therewith, which giueth the same an edge, and maketh the same to cut, so that the enimies can not abide the glittering thereof, much lesse the sharpe edge of this sword. For as the Apostle in the 4. chapter to the *Hebrews* sayth, this is a two edged sword, that pierceth and entreth through euen to the diui-

diuiding a sunder of the soule and the spirit, & of the ioynts & the marrow, and of the most secret thoughts and intents of the heart. By this sword haue manie heresies as well old as new, bene hewen and cut in peeces, and the mysterie of iniquitie discouered, and in part ouerthrowne. For it is that sharpe and keene sword which the almightie the spouse of the church hath girded to his thigh, *Psal.* 45. Yea which commeth out of his mouth, as it is in the Apocalips, to destroy and ouerthrow that wicked one, and man of sinne 2. *Thess.* 2. which he himselfe also hath taught vs to vse aright, in beating backe all the temptations of Sathan in the wilderneſſe, answering to the first temptatiō wherby he was tempted through mistrust to cause that stones should be made bread: *Man liueth not by bread onely, but by euery word which proceedeth out of the mouth of God.* And in the second, wherin Sathan abusing the word of God, did solicite him to cast himselfe downe headlong from the pinacle

of the temple, he ſaid: It is written Sathã, thou ſhalt not tempt the Lord thy God. And in the third, where through ambition he is tempted to ſerue and worſhip other then God: Auoid Sathan, it is written, *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue, Matth.4.* Then according to the example of the ſonne of God, he vſeth aright this ſword of the ſpirite, who by the word of God taken in his naturall and right ſenſe, can reſiſt and withſtand all enimies, all falſe doctrines, hereſies, abuſes and corruptions of Sathan the diuell, and of all peruerſe and wicked men, whom he hath ſeduced and led away, and ſet a worke to ſeduce and deceiue vs. For if Sathan who is the head and chiefe ring-leader of all rebels, and wicked peruerſe perſons, could not endure the edge of this ſword, thinke we that it hath ſo loſt his edge, and is become ſo dull, that it cannot cut in peeces and ouercome heretikes, and ſtop the courſe of their

falſe

falſe opinions, and withſtand wicked men, who by bad counſell would lead vs to euill? This ſword is neuer imployed in vaine by the faithfull, be it againſt Sathan & his ſubtle ſleights, or againſt the deuiſes and practiſes of bad counſellers. But a Chriſtian man ought to be conuerſant and well ſeene in the word of God, and that he applie all his ſtudie, and bende his minde to vnderſtand the ſame aright, as it is ſaid the man doth, who would be happie, *Pſalme* 1. According alſo to the exhortation of Saint *Paul* to the Coloſſians, who exhorteth vs ſaying, *Let the word of God dwell in your heartes moſt plentifullie.* And for this cauſe the Lord ordained that the Law which hee eſtabliſhed in Iſrael ſhould be taught from ſonne to ſonne, *Pſalme*, 78. to wit, publikely in the Church, where ordinarily it ſhould be read and expounded by the miniſters thereof, as it is ſaid, that *Moſes* was read euerie Sabboth, *Actes.* 14. and in euerie houſe

by the father of the familie, as it is cõmanded in the sixt of Deuteronomie. *And these words which I commaund thee this day, shalbe in thine heart. 7. And thou shalt rehearse them continually vnto thy children, and shalt talke of them when thou tariest in thy house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp.* Also God ordained that his law should be written in great letters, vpon two great stones set vpright, at the entring into the holy land, at the entring in of the gates of cities and townes, and on the porches of euerie one of their houses, that no man might pretend cause of ignorance, seeing the armes & ensignes of the eternall Lord euerie where displayed. And so much the more detestable and abhominable is the malice, wickednes, and boldnesse of the Pope, and his hirelings, who dare defend and forbid the reading of holy scripture, almost to all that are not of their cleargie, crying out that the holy scripture maketh heretikes, as if the food of life

were

were poiſon, and light darkneſſe. It is the ignorãce of the ſcripture that hath engendered hereſies, it is their falſe traditions that haue bred errors: in ſuch ſort, that rightly one of their owne Poets, more than three hundred yeares paſt, termed Rome the temple of hereſie, the repaire and den of diuels, the neſt wherein are all treaſons and treacheries hatched, and all other miſchieuous and wicked practiſes, which trouble the whole world. And ſo it muſt haue bene alſo that the ſon of perdition might be knowne by this marke to be the apoſtle, and ambaſſador of hell, who hath forbidden, hidden and darkned the word of God, as much as he could: that men might not be lightned by this light; and that this weapon which is ſo neceſſarie and needfull to keepe and defend vs from his tyrannie, from his falſhood and accurſed hereſies, might be ſnatched out of their hands. For he knoweth well enough that it is by this ſword of Gods word, that he muſt be beaten downe & ouer-

throwne, 2. *Thess.* 2. But those which cannot read, may perhaps say, they can not tell how they should haue the meanes to helpe themselues with this sword, and that they are wel content to leaue the handling therof to those who make continuall studie and profession of the same, and are charged to teach it: and so did ignorance creepe into the Church. Now the Apostle in this place calleth euerie one to the fight, & would not haue any come vnarmed, especially without this sword. For there is none also among Christians, who knoweth the ten commandements of the Law, which in few words cõtaineth the rule of all holinesse, and righteousnes, & the articles of Christian faith, which is a summary of the gospel, and the prayer which the son of God hath taught vs from his owne sacred and holy mouth, which is the right forme of all true prayer: there is no one I say, knowing these things, and desiring profite therin euery day hearing them expoũded out of the writings of the Prophets and Apostles,

poſtles, who is not alreadie garniſhed, furniſhed & armed with this weapon, the ſword of Gods word, and who hath not to withſtand the euil counſel of the fleſh, and the allurements and intiſements of this world, and the falſe doctrines of antichriſt, & al the ſuggeſtions and illuſions of the diuel. For who ſo vnderſtandeth the law of God, if one would induce & perſwade him to adore, worſhip, and ſerue any other then the Lord, to run for help & ſeek after ſouthſayers, the dead, ſorcerers and witches, there is to anſwer him withal following Chriſts words, *Thou ſhalt worſhip the lord thy God, & him only ſhalt thou ſerue:* and that God is the only teacher of his, their recourſe & aid, their ſuccor & help in al aduerſity. If there be queſtion touching the forme and matter of ſeruice, and that men would bring them to the ſeruice of images, he hath at hād the anſwer & the ſword, which cuts off al ſeruice, which is not expreſly ordained & appointed by God: *Thou ſhalt not make to thy ſelfe any grauen image*. And if he

be ſolicited and induced to any kind of diſobedience and rebellion againſt father and mother, and to iniure and wrong his neighbour, to whordome & drunkenneſſe, to ſtealing, to lying, to ſwearing, to backbiting, ſlaundering, and couetouſnes, he hath in the commandements of the law, which forbids all ſuch euill workes, where withall to withſtand the enimie. In like ſort, if one would make him to receiue for an article of his faith, that which is contrarie to the articles which the whole Church at al times hath acknowledged and confeſſed: as if any one would cauſe vs to ſeeke the bodie of Ieſus Chriſt in earth, vnder the forme and ſhew of bread, in an ambrey or boxe, the aunſwere is redie and eaſie; that he is aſcended vp into heauen, & that from thence he will come to iudge the quicke and the dead, and that he hath a verie body, that he hath fleſh and bone, *Luke.* 24. And if any one would make him beleeue that he muſt cal vpon ſome other God, and ſeeke ſome other aduocate than

than Iesus Christ, the aunswere is easie. For Christ himselfe hath said, when ye would pray, say thus, *Our father which art in heauen*, and elsewhere none can come vnto the father but by me. I am the way, the truth and the life. So then there shall none be found so slenderlie instructed, or so ignorant in the mysteries of religion, that remembring that he was baptized in the name of the *Father, and of the sonne, and of the holie Ghost*, and not of any creature, who knoweth not that it is to him onely that he oweth fidelitie, homage, & seruice, as he hath solemnly vowed and sworne the same to him onely, and not to the Pope, or any creature whatsoeuer. And moreouer that there was nothing but the flesh and the blood of the son of God, which was offered vp for the price of our ransome, and that the selfesame flesh and blood are giuen as meat and drinke for the spirituall food of our soules to euerlasting life, and that we must wholly sticke and cleaue vnto him, without seeking any part of his

ſaluation, grace, merite, holineſſe, and righteouſnes, but in him and by him alone. And what Chriſtian is there that knoweth not and confeſſeth not theſe things, & if he wil keepe them, & helpe himſelfe therwith in time of need, that is not wel armed with the ſword of the ſpirit? But we muſt here aboue al things take heed that we content not our ſelues onely to haue this ſword, and to be able to reaſon and diſcourſe of his goodnes, ſtrength, & power: and in the mean time let it be idle in the ſcabberd, & there ruſt. It is a ſword that we muſt haue alwayes naked in our hands, and readie drawne to ſtrike home and ſure, and to cut off al the wicked deſires and luſts of the fleſh, which ſhall riſe vp in vs, to cut in peeces al the fond & fooliſh opinions wherewith the world thinks to inwrap and intangle vs, and to ouerthrow all the counſels, imaginations and deuiſes of thoſe, who counſell vs things contrarie to the honour of God, to our duetie, to the holineſſe which is required of vs, and to the charity, truth,

and

and plaine dealing which we owe towards our neighbours. But alas, there are many, who are like vnto those, who carrie a good sword in their hands, that cuts well, but they know not how to vse it, or dare not draw him out of the scabberd, to helpe themselues therewith, and defend them against theeues, whom they finde in the way, or against their sworne enimies in a iust and lawful warre. For what doth the most part of vs with the word of God, whereof we can prattle and talke? Truely when we haue most need thereof, we leaue this sword in the scabberd, and cannot helpe our selues therewith to beat downe sinne, wicked, and euill lustes that grow in vs: as couetousnes, ambition, anger, wrath, reuengment, filthie delights and intemperancy; neither yet to reiect & beat back the wicked cõsel which lewd men giue vs to corrupt vs, & to withdraw vs frõ the obedience of our god. And albeit somtimes we make a shew of this sword, & make wise we would defend our selues therewith:

yet notwithstãding, if we be neere prest, and hard set vpon, we will suffer the same to be drawne & snatched out of our hands, & suffer our selues with our weapons to be led away captiues & prisoners to do euil. So *Euah* hauing in the beginning of her talke with the serpent, alledged and brought forth the defence of God to the contrarie, to withstand the temptation, but being assaulted and set vpon the second time, she yeelds her selfe, and eats of the forbiddē fruit. Alas! so do we almost euery day, which shold be a greater shame and reproch vnto vs, then if we were altogither ignorant and vnarmed. For what a shame is it to haue such good weapons in our hands, and so cowardly suffer our selues to be ouercome, yea of those whom easily we might resist and withstand, who dare not offer to take a haire or straw from vs by force. So likewise we yeeld our selues ouer to things so vaine, filthy, wicked, naught, and dishonest, which can bring vpon vs nought else but mischiefe and misery.

rie. Let vs therfore better think on the matter, and take better heed to our ſelues, and let our whole armour ſtand vs more inſteed, & aboue all this ſword of the ſpirite, againſt the which no power, no force, no malicious and wicked practiſes can preuaile, if we will helpe our ſelues therewith.

In the ſeuenth place is made mention of prayer, which ought to ſerue vs to obtain of God al theſe ſpiritual weapons, and to appropriate & apply thē well to our owne vſe: which ſhal ſtand vs in ſteed of artillerie, to batter and beat downe all aduerſarie power. But hereafter we muſt ſpeake hereof more particularly, and at large. For this time let vs gather togither thoſe exhortations, and that doctrine which is neceſſarie, which we are to draw from this excellent place of ſcripture. And firſt of all we are to conſider that we are not to make choiſe of any other armour or weapons, then God himſelfe hath here prouided for vs, and furniſhed vs withall. For it is a great follie and

brutish ignorance to thinke that crosses being carried vp and downe the streetes, made on their foreheads, on the ground in the aire, or that holy water, tapers, their *Agnus Dei*, which they say are blessed by the Popes holinesse, or any place of the Gospel, or any certaine number of prayers said, and not vnderstood in this or that sort, neither the communion bread hanged about their necks, or carried in their handkerchers, neither yet Priests ornaments, are weapons which Sathan feareth, or careth for. They are rather his owne inuentions, whereof he would seeme to be afraide, that men hauing forsaken the true armour, may gaze vpon such vanities and trifles, and be a pray for him. With such guigaus he bewitcheth the poore ignorant soules, whom he at his pleasure leadeth as captiues in his bands, making them to become enimies to the truth, & to their own saluation: as we may see in the poore blind creatures of the Romish Church, who haue no confidence & trust but in such

follies;

follies; & hate deadly the pure doctrin, and thoſe which follow the ſame. But as for vs, let vs content our ſelues with our weapons, and let vs learne to vſe them well to our profite; for there are none other. But if perhaps ſome will ſay, *Dauid* makes mention of other weapons, as it is ſaid euery where in his Pſalmes, that God is his buckler, his armour, his fort, his ſtrong hold, his defence, & that he hath none other refuge but that: exhorting euerie man by his example, namely, *Pſal.* 62. and 91. to put their affiance and whole truſt therein: Without doubt they are none other weapons: but by ſuch places is ſhewen whence our harts gather and haue courage, to wit from God, vpon whom only our faith cauſes vs to look, & towards whom our hope lifteth vs vp, and to whom the word directeth vs, and the truth leadeth vs. So that our weapons are not ſtrong but in ỹ they lead vs to God. For faith ſaueth vs not by it owne power or vertue, but it is Ieſus Chriſt who onely ſaueth vs,

on whom our faith looketh. *Dauid* therfore teacheth vs that we are wel armed by God, whē he is our only refuge and place of defence. So that we lye not wide open in the fielde to the mercie of the enimies, as poore footmen disperſed by the force of the cheualry and horſemen: but we are in a ſtrong fortreſſe & place imprenable, to wit, in the couert of the Higheſt, and vnder the ſhadow of the Almighty, vnder the wing of his fauour and good will. Yea with this aſſurance, that he keepeth vs as the apple of his eye, that he is as a wal of fire round about vs. *Zacharie.* 2. There are none then vanquiſhed of the enimie, but thoſe who forſake this their fort imprenable: for there is good reaſon that they which ſeparate themſelues from God ſhould periſh, *Pſa.* 73. towards the end. What excuſe thē can we haue, if we periſh, ſith our Lord and Sauiour doth inuite & cal vs vnto him, & that with a lcud voice, to gather vs vnto himſelf, & to hide vs vnder ỹ ſhadow of his wings, as doth the hen her

chicken

chicken? *Mat.* 23. When we will not gather our ſelues vnder his wings, and when we vouchſafe not to ſtay there being once gathered together? Secondly, let vs note, that when we haue once put on this armour, we muſt neuer put it off, and when we haue once taken to vs theſe weapons, we muſt neuer caſt them aſide. We muſt go and come, we muſt trauaile and take our eaſe, we muſt ſleepe, and wake in our armour. For as the enimie ſeeketh all occaſions poſſible to ſurpriſe vs, & take vs vnawares: ſo ought we alwayes to be in a readineſſe, armed and defended againſt all his attempts. This armour doth not burthen vs, nor wearie vs, as doth other materiall armour, which is ſo heauie to ſome and the moſt part, that before they come to handi-gripes, as they ſay, they are alreadie beaten, and half ouercome by the heft of their harneſſe. Which was the cauſe that *Dauid* refuſed the armour, that *Saul* cauſed him to put on, as a heauie burden to wey him downe: rather then to

warrant and defend him against the strokes of his enimie, and contented himselfe with his sling, and fiue pebble stones in his scrip for his materiall armour, but had his trust & assurance in the name of ỹ God of hosts, in whose vertue & power he assaulted, surmoũted & slue this great giant *Goliah*, who by the space of thirtie dayes most arrogantly and proudly defied the armie of the Lord. So he hath taught vs by his example, that our carnall weapons are of small effect, or altogether of small profite or force to him that shall vse them, if they be not holpen by our spiritual armour. And therefore it is said, that those of *Ephraim*, albeit they were well armed, and were verie expert and cũning in shooting, turned their backs in the day of battell, because they were not faithfull in the league of God, nor kept his law. *Psal.* 78. If some replie and say, that many renowned kings, princes, and captaines among the infidels haue obtained verie great and notable victories by their forces, armour,

mour, and weapons, as heretofore *Alexander* the great, *Iulius Cæsar*, and at this day the emperour of Turkie: but answere may be made, that no profite commeth vnto them of their victories and conquests. For what auaileth it them to haue vanquished and ouercome all the world, seeing they die making warre against God, or howsoeuer it be, deadly enimies to the truth: as on the other side the faithfull receyue no losse or hurt, though ouercome with carnall weapons, so beit their spirituall weapons remaine in their force & strength, & that they die in the Lord triumphing thorow faith ouer death, the world & deuill, & euen ouer those enimies that cause their death. If they wil say there are few men so well armed with all this spirituall harnesse: I cõfesse in deed that there are too few: so it is notwithstanding that God hath alwayes stirred vp some nũber either more or lesse: as hath beene seene in our time in those godly and cõstant martyrs of the Lord, of al sorts,

qualities, conditions and ſtates, who ſo conſtantly haue reſiſted and withſtood the falſe doctrine of Antichriſt, diſcouered the ignorance of their preachers, ouercome by their pacience, hunger, nakednes, priſon, bands, fetters, and all tortures and torments whatſoeuer: who with their bloods haue put out the violent flames of fire, deſpiſed the falſe iudgements both of eccleſiaſticall, and ciuill courts, and almoſt of the whole world, whoſe magnanimitie, vertue, and conſtancie we ought alſo to follow. For it is a great ſhame for vs, that hauing ſo many examples of an inuincible faith in our brethren, we ſhould ſo ſoone degenerate into ſuch lewdneſſe, and cowardlineſſe of heart: which hath cauſed ſo many in theſe laſt perſecutions to betray the truth, hauing forſaken the ſpirituall armour of God (thinking it to be more hurtfull vnto them) to put on the armour of Antichriſt, and to be continually in the rout of thoſe rakehels, who condem the Goſpel of grace, as

hereſie. Let vs not follow them, but let vs vſe our ſpiritual armor, and employ the ſame well. For our enimie doth but mocke vs, and laugh at vs, to heare vs talke of our armour and ſpiritual weapons, and of their vertue and power, and to find out and diſcloſe his fraud, ſubtletie, and guile, and to complaine of the hurt he hath done vs, vntill he ſee vs in deed to take vnto vs our weapons, and to laye about vs in good earneſt. It will be all to no purpoſe to haue diſcouered the enimie, to haue laid open and ſhewen his practiſes, to haue wrong an hote alarum, to haue prepared and offered to euerie one the right weapons, if we wil not take them in hand, and runne vpon him fiercely. Now then, my brethren, let euerie one of vs be well armed with this holy armour, and let euery one of vs be ſtrong and valiant, and ſtand to the fight, being conſtant and faithfull vnto the death. Let the elders with their paſtors, and gouernours of the Church, and thoſe eſpecially aboue the reſt

which are to administer iustice to o-thers, and let them be seene to shine in this holy bright armour of God. Oh what a comely sight it is to behold the ancient men to be girded with truth, couered with righteousnesse, shodde and apparelled to the combat through the knowledge of the gospel, and hold fast the buckler of faith, and lift vp their heads being fortified by the hope of saluation, and brandish and shake valiantly the sword of the word of God, to cut off all vice and wickednesse? And that the yong men who are in the flower of their age, leauing aside their pleasures and pastimes and their dissolute and wanton behauiour, come on forward also being armed with this precious armour. Oh how pleasant a thing will it be also euen to the very Angels of paradise, when, being faithful to Iesus, they shal see them valiantly to set vpon & ouercome that wicked enimie of ours the deuill! And you also little children, you are also called to this warre by

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the Apoſtle Saint *Iohn.*1.*Iohn.*2. You muſt therefore in good time learne to handle theſe weapons, and driue from you that wicked one, who ſeekes nothing elſe but to ſpoile & corrupt you from your infancie. And you women, and maides alſo haue your part in this ſpirituall warre, ſo that theſe weapons are no leſſe ſeemely, and neceſſarie for you then for men. For you know that our common enimie got himſelfe rather to *Euah* then to *Adam*, and knowing your infirmitie and frailtie, he will alwayes be the more bold to aſſault & ſet vpon you. Therfore withſtand him alſo couragiouſly: for it ſtands vpon your ſaluation, that we altogether ingenerall agree in one, & that we be wel linked and vnited together in charitie, to runne vpon this out mortall enimie with our ſpirituall weapons. But alas! I am afraid that there are ſome that Satan hath practiſed and won to ſerue as ſpials and traitours among vs, as there are ſome that beare a good ſhew to the preachers and paſtours

as *Iudas*, hearing, listning and hearkning not to learne, but to carpe and catch at words, and to draw to the woorst that which is well spoken. Now God grant there haue not beene such, and if any haue turned backe from the dutie of fidelitie, that they set themselues againe to do well. It is no maruaile if this enimie of mankind endeuour and go about to trouble vs by false brethren, sith that in our selues he findeth subiect & matter to assault vs, and fight with vs, vsing our eyes, our eares, our mouthes, our hands, euen the thoughts and desires of our own harts, to destroy and ouerthrow vs. And this is the woorst of all, that manie in steed of the armor of God, do garnish themselues with quite contrarie weapons, in steed of truth falshood, in steed of righteousnesse and vprightnesse, fraud, violence and deceit: in steed of the Gospel of peace, the doctrine of debate, contention & strife: in steed of the buckler of faith, vnbeleefe: for hope of saluation, temeritie and despaire:

ſpaire: and for the ſword of the word of God, the traditions of men, deceyued themſelues, and deceyuing others. And againſt ſuch we muſt alſo wage warre. So that we haue warre both within and without, before and behind, aboue and beneath, neere and farre off. But be of good courage, my brethren, we haue God for our defender, Ieſus Chriſt our ſauiour the chiefe captaine of his hoſt: we haue the holy Angels, who encampe themſelues about vs, ſo that as *Elizeus* ſaide to his ſeruant, there are more with vs, then againſt vs. 2. *King.* 6. Moreouer, he which dwelleth in vs, to wit, the ſpirit of Chriſt, is ſtronger than he which ruleth in the world, and our weapons ſtronger than all thoſe of our enimies. The victorie therefore ſhall be ours thorow him that hath vanquiſhed Sathan, and ſhall breake his head, and ſhall tread him vnder our feete, and ſhall make vs to reigne and triumph with him in his kingdome for euer: to wit,

Iesus Christ our Sauiour, to whom be all honour, glorie, power, and dominion now and euer. Amen.

THE FIFTE TREATISE OF PRAIER, WHICH IS the seuenth peece of our spirituall armour.

Ephes. Chap.6.ver.18.19.20.

PRayer as we haue seene before, is the last peece of our spirituall armour, and which is so annexed and ioyned to the former, that it can not be separated from them, neither can the other keepe their brightnesse, and haue

haue their right vſe without the exerciſe hereof. For praier proceedeth from the word of God, from faith, from hope, from the knowledge of the Goſpel, which are the principall peeces of our harneſſe, and by the ſame they are increaſed and augmented in vs, to haue a better effect and greater efficacie and force: ſo that the girdle of truth doth the better ſtrengthen our reines, the breaſtplate of righteouſneſſe, and holie life couereth vs the better. We ſhall be the better ſhod with the preparation of the Goſpel: the buckler of our faith is the ſtronger, the helmet of ſaluation dooth defend our head the better; the ſword of Gods word made the brighter, and the keener by prayer, in ſuch ſort as our enemies can not abide the force nor the brightneſſe thereof. Alſo prayer, inuocation, and calling on the name of God is oftentimes put in the holy ſcripture for the whole ſeruice of God, when as it is ſaid *Gen.* 4. 26. that in *Enoſh* his time men

began to call vpon the name of the Lord. And when it is said in *Ioel.*2.32. whosoeuer shall call on the name of the Lord shall be saued, and commonly the true worshippers, and the faithfull children of God are marked by this title, that they call vpon the Lord the eternall God, whose name is an vnprenable fortresse, and the righteous shall be safe therein. *Pro.17.* And in deed one can not call vpon God without he know him, and one can not know him as hee ought, without the word, his word is not imbraced and receiued without faith, nor nourished without hope: in such sort as he who knoweth rightly to call on the name of God, is perfectly instructed in all the partes of his true and lawfull seruice, and can well vse all the spirituall weapons, and helpe himselfe therewith in time of need. Thence it comes to passe also that our ancestors haue called those deuout, who were altogether giuen to the exercise of prayer: as if they had beene altoge-

altogether deuoted and consecrated to the seruice of God in calling on his name. It is therefore for good cause that the Apostle doth there exhort vs to fight with all maner of prayer and supplication. For himselfe had experimented and prooued in most hard and daungerous combats, the effect and force of prayer. As also *Dauid* saith, that prayer was his refuge in his greatest euils and calamities. *Psal.* 109. Here he teacheth vs foure things touching prayer: First of all that it is a verie good and necessarie weapon, if we be carefull to vse the same well: next, when wee must vse the same and how. And finally, that it is not onely profitable for vs, but for all the Saints, and specially for all those who teach the Gospel of Christ. Now touching the first, thus he sayth, that wee must pray in all maner of prayer and supplication, yea if we desire to see an happie effect of all our armour, and spirituall weapons, before mencioned:

as if hee ſhould ſay, when your loynes are girt about with veritie, when you are clothed with righteouſneſſe, ſhodde with the preparation of the Goſpel of peace, and when you haue taken into your handes the buckler of fayth, and when you are armed with hope, and when you haue in your hande the ſword of the ſpirit, aboue all you muſt fight with ardent and earneſt prayers: by them you ſhall ouerthrow all the power of the world, and all the munitions, and the verie gates of hell, as we ſee that the faythfull at all times haue doone woonderfull things by the meanes of prayer. For *Moyſes* by the ſame hath opened the ſea, and made a paſſage thorow it for the children of Iſrael, he obtayned victorie againſt *Amalecke*, appeaſed the wrath and anger of God, being kindled againſt his people, and got thus much, that he would conduct, guide, gouerne & defend them. *Ioſuah* ſtaid the courſe of the ſunne, vanquiſhed

ſhed and ouercame ſo manie mightie kings, and peoples. *Elias* opened and ſhut the heauens. *Daniel* was deliuered from the iawes of cruell and hunger-ſtarued lions. His three companions from the burning furnace. In the new Teſtament, when the Apoſtles prayed with the Church of *Hieruſalem*, becauſe of the menaces and threates, and the defence that was made them to ſpeake or teach in the name of Ieſus of Nazareth, by the counſell and auᵭthoritie of the high prieſtes and ſacrificatours: the place where they were trembled and ſhooke, and they were filled with the holie Ghoſt. *Acts* 4. When the Church prayed for *Peter*, who was impriſoned, ſhe obtained an Angell from heauen, who opened the priſons, cauſed the iron chaines and fetters to fall from his hands and feet, reſtored *Peter* to the Church, and made fruſtrate the attent and expectation of *Herod* the tyrant, & of all the enimies of the Church. *Acts* 12. *Paule*

and *Silas* being in prison and praying in the night, the earth shooke, and the prison doores were opened, and their irons loosed from all of them. *Act.* 16. It is not therefore without good cause that the Apostle Saint *Paul*, who hauing experimented and prooued the maruellous effect, and wonderfull force of prayer, admonisheth and exhorteth vs to pray, yea in all maner of prayer and supplication. The word prayer is generall: whereof there are diuerse kinds. For sometime we demaund at Gods hād some good thing, whether it be for his glorie, or our profite, or for the benefite of others: sometime we requeſt that some euill may be taken from vs, and that we may bee deliuered from the same. Sometime wee render and yeelde thankes vnto God for the benefites and graces which wee receyue dayly of him, and we prayse his bountifulneſſe and goodneſſe towards vs, in magnifiyng and extolling his wonderfull workes. It is not therefore with-

without cauſe that the Apoſtle doth exhort vs to vſe all manner of prayer and ſupplication. For be it that we craue good things of him, as the glorie of God, his kingdome, with obedience to his will, whether it be that we beſeech him to turne from vs the euill or ſorrow, or be it that we thanke him for his goodnes towards vs, and for his graces which we receiue at his hands: al which ſerueth to cõfound our enimies, and to make vs abundantly to enioy the benefits and bleſſings of God. Now prayer is the talke of a faithfull ſoule with his God: in ſuch ſort, that we cannot ſufficiently praiſe & account of the honour that God vouchſafeth vs, when it pleaſeth him to giue vs free entrance and acceſſe to the throne of his grace: ſo that with all kind of liberty & boldneſſe we may make our complaints, & powre out our griefes before him, implore his aide, helpe, ſuccour and defence: that he would increaſe his gifts in vs, that he would giue vs counſell & aduiſe in al our doubts and difficulties,

that he would conduct, guid, & lead vs in al our wayes, that he would keepe vs from al danger & perill, and deliuer vs from al euil, with this ſtedfaſt aſſurãce, and aſſured hope, that he heareth vs, that he is pleaſed with our petitions, & that he will anſwere vs, and graunt vs our requeſt in due time. For beſides that he commandeth vs in ſo many places, that we ſhould call vpon him in al our neceſſities and troubles, he maketh vs verie large and true promiſes, as the whole ſcripture is ful of them, *Pſal.* 50. and 145. *Pſal.* 65. *Matth.* 7. where Ieſus Chriſt by the compariſon of carnall & earthly fathers, doth ſo meekely and ſweetly allure vs to aske and looke for all good things at our heauenly fathers hand. By ſuch promiſes we are aſſured, that God hath his eares alwayes readie bent to heare vs, his eyes open to looke vpon our neceſſities, his mouth readie to counſaile vs, his hand ſtretched out to helpe vs, his heart enclined to pitie and compaſſion towards vs. Yet is he not ſatiſfied with that: he hath giuen

vs

vs a mediatour, euen his owne ſonne, verie God and verie man, who hath all credite and power with the father for vs, and who ſo loueth vs, that he hath not ſpared his owne blood, and his owne life, to giue the ſame as a ranſome to deliuer vs, who is aſcended vp into heauen, and ſitteth at the right hand of the father, to make interceſſion for vs, *Rom.* 8. *Hebr.* 7. alwayes liuing to reconcile thorowly thoſe who come vnto God by him. What need haue we then of any other Mediatour? Is not he ſufficient? Moreouer he hath giuen vs his holy ſpirite, who prayeth in vs with ſighes which cannot be ſpoken, and who cauſeth vs to crie *Abba* father. And beſides all this, he hath giuen vnto vs by the mouthes of his holy Prophets, al manner of prayers, as namely we ſee in the Pſalmes, and here and there in the ſcripture, be it to aske any thing of God, or to yeeld him thankes, or ſing praiſes to his holie name. Aboue all we haue that quier,

and rule of all good prayer, which the ſonne of God hath taught vs from his owne mouth. Yea, there are prayers of all ſorts, ſome longer, ſome ſhorter, and all full of efficacie and force, and heard, and receiued of God, ſo beit they come from a faithfull heart. So S. *Peter* vſeth few words, being in daunger of drowning, *Lord ſaue me, I periſh:* and Ieſus reached him his hand. The Publican ſaid nothing elſe, but, be mercifull vnto me a ſinner, and he returned iuſtified vnto his houſe, *Luke*. 18. The poore thiefe ſaid but *Lord remember me when thou commeſt into thy kingdome*, and he heard incontinent this aunſwere, *To day thou ſhalt be with me in Paradiſe.* And notwithſtanding it is ſaid, that the ſonne of God often paſſed the night in prayer: to giue vs to vnderſtand, that we alſo, if need require, ſhould vſe longer prayer. How great therefore is our dulneſſe, our diſtruſt, incredulitie and vnbeliefe, if ſo many things moue vs not to pray, ſeeing we are enuironed with ſo many neceſſities and miſeries?

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and that on the other side God giueth vs so many testimonies of his good wil and fauour towards vs? We cannot say but that it proceeds of want of faith, or of small faith, that we are not more ardent and earnest in prayer, and that we helpe our selues no better with this weapon so profitable and necessarie. We take such pleasure to talke and discourse with our friends, euen to spend whole hours, nay to spend whole dayes and whole nights: and why do we not more often enter talke with our good God, who heareth vs so willingly, and powreth out his graces vpon vs so abundantly? We are so careful when we haue need of the helpe of great personages, to request and beseech them; we ouergoe and ouercome manie difficulties to approch vnto them, and indure their proud disdain, their refusals, their contempt: and why go we not vnto God, who doth inuite and allure vs so gently and sweetly to come vnto him, with offer of all his blessings and benefits? and thus much touching the first

point. Touching the second, to wit, when we ought to pray, he saith it is at all times, and consequently in all places, yea in whatsoeuer sort our bodies be placed, and this also imports thus much, that we must helpe our selues with prayer at all assayes, in all affaires, and when soeuer occasion presenteth it selfe against all sorts of enimies. Be it in time of prosperitie, or aduersitie: ioy or annoy: gladnesse, or sadnesse: captiuitie or libertie: health or sicknesse: peace or warre: day or night, we must vse prayer. Likewise, be it priuatly or publikely; be it secretly or openly; in solitarines, or in companie; abrode or at home; in the towne or in the countrey; at bed, or at boord; in the Church or in our closet, we ought to offer vp our prayers to God. So that it skilleth not much in our priuat prayers, whether we sit or stand: whether we kneele or fall downe flat; so that the heart be lifted vp to God. As concerning publike prayer, the good order, the com-

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lines, with the example that we ought to giue the one to the other, requireth that we ſhould yeeld an expreſſe teſtimonie of the ſpirite, of the heart, of the mouth, of the bodie, and of al the members, of our humilitie and honour that we owe to God. So is it a comlie thing to pray in publike bareheaded, with ioyned handes to heauenward, and knees on earth: not but that euerie one in priuate in his owne houſe may do the like, yea euen to caſt himſelfe to the ground, and lay his face on the duſt, and vſe other like geſtures and motions, whereunto the ſpirite of God, and the feeling of our owne miſerie and neceſſitie ſtirre and prouoke. But when we haue not the meanes to vſe all theſe ceremonies, let vs not thinke for all that, our prayers are leſſe agreeable or pleaſant vnto God, if our ſoule be touched with a right feeling of his grace and goodneſſe. And therfore at bed and at boord ſtanding ſtill, and going forward, be it at our worke, or talking with ſome one

we may cast our sighes and sobs in all libertie and boldnes to God. For albeit they be hidden to all men, yet the Lord seeth and heareth them, as *Dauid* saith. *Psalm.* 38. *Lord, I powre my whole desire before thee, and my sighing is not hid from thee.* So that according to this admonition which is here made vs, and in many other places, that we should pray without ceasing, *Luke.* 18. 1. *Thess.* 5. we should not thinke that we ought to imploy any time in filthinesse, vncleanesse, insolencie, and dissolutnesse, as do the most part after the manner of the Papists: as who should say, there must be some whole dayes imployed in intemperancie and loose demeanor. For let vs remember that we are called to holinesse, and that God will be serued and called vpon at all times. And yet notwithstanding, let vs looke and take heed that we fall not into the errour of those, who in old time were called *Euchites*, for they would do nothing else but pray. For we know that God hath otherwise ordered and disposed of our

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actions of this our life, according to the neceſſities of this bodie, and diuers other conditions and ſtates of liuing in this world, and that euerie one of vs muſt trauell and labour in that worke and buſineſſe which is committed vnto him by God, yea in ſuch ſort that all our works and enterpriſes be ſeaſoned with prayer: ſo that they ſhould be begun, continued, and ended with the ſame. *Dauid* knew right well that thus we ought to vſe prayer: when he ſaith, that he will pray in the morning, at noone, and in the euening. As *Daniel* afterward in like ſort practiſed the ſame. Yea *Dauid* ſaith yet more: that ſeuentimes a day he praiſed God, *Pſal.* 119. verſ. 164. and that he roſe in the night to ſing praiſes to his name, in the letter *Schin* and *Chet*. For in ſort alſo had he prooued the goodnes and efficacie of this armour in all his affaires and neceſſities. By the ſame he ſaw his ſorrow turned into ſolace, his annoy into ioy, his mourning into mirth, his contempt &

Pſal. 55.

Dan. 6. 10.

dishonour into glorie: his feebleneſſe into force: his weakneſſe into ſtrength: his feare into hope: and al his actions & enterpriſes into victorie and triumph. By the ſame he ſaw himſelf drawne out of a bottomleſſe pit of all euils, and his feet ſurely ſet on the rocke, looſed from the bonds of death, ſuccoured and deliuered from the hands of the wicked, & taken, as it were, out of the graue. *Pſal.* 18. and 40. By the ſame he was aſſured in his greateſt doubts, & diſtruſt. *Pſal.* 31. toward the end: from diſtreſſe and anguiſh was ſet at libertie, & the troubles of his conſcience appeaſed, euen from the anger and wrath of God, thorow the feeling of the remiſſion of his ſinnes: by the ſame he did eſcape and auoid many and ſundry attempts and ambuſhes of *Saul* againſt him, he diſcouered many treaſons of falſe brethrē, as that of *Sehila*, he put his enimies to flight, purſued them, and ouercame them: from poore he became rich: from low degree, to high eſtate: from a baniſhed wight, to a victorious & peaceable king.

king. By the same he ouerthrew *Achitophels* counsel, brought to nought the conspiracie of *Absalom*, and put in disaray his sworne enimies, gathered the people to himself, dissipated the enterprise & practise of *Siba* the son of *Bocri*, and setled and assured his owne estate. By the same he obtained wisdome, and was craftier than al his enimies: knowledge and vnderstanding aboue all his teachers: counsell and wisedome more then the auncient. And what harme, what hurt, what daunger, what euill did he not eschew? What profit, what gaine, what honour, what glorie, what good did he not obtaine by such weapons? And how hath he most diligently, and carefully acquited himselfe of this kind of prayer, which consisteth in prayse and giuing of thankes? All the world rings yet of the prayses which he sung vnto God. We could not tell how we should giue him thanks, if we had not beene instructed by him. To bee short, hee blesseth, and prayseth God with such ardent

zeale, and great courage, that he rauisheth and draweth all other creatures, both high & low, both little and great, to praise God with him. So had he also the Angels, and all the faithful to helpe him to sing with him, & extoll the precious & glorious name of the Almightie. Whence then commeth this great slacknes and negligence in vs? this heauinesse and coldnes, be it whether we seeke for succour and helpe at Gods hand in our extremities and miseries, or whether it be to beseech him to augment and increase in vs his gifts and graces, to teach vs his wayes, to rule our hearts in his feare and obedience: or be it that we are to yeeld him thanks for all his infinite benefites, blessings, and goodnes bestowed vpon vs, and which daily we receiue at his hands thorow his great bountie and liberalitie? Is it maruell then that we abide still and lie rotting in our miseries, sith we vouchsafe not once to open our mouthes to craue his aid and assistance as we ought to do? if we remaine

maine naked, deſtitute, and void of all good things, ſeeing we do not once requeſt at his hands? if we quickly looſe the ſauour of his benefites and bleſſings beſtowed vpon vs, ſith we ſcarſely giue him gramercie, or once yeeld him thanks? and if he reioyce not and make glad our hearts with the ſweetnes of his pleaſures, ſith we take no paines at all to reioice our ſelues in him, in magnifying his holy name, his manifold miracles and wonderfull works? Let vs be no more ſo ſlacke, ſo negligent, and ſo ingratefull. Let vs vſe prayer at all times, as it appertaineth vs: and we ſhall reape the like fruite, as did the faithfull in times paſt. So that being deliuered from all euils, we ſhalbe ſatisfied and filled with all good things, and full fraught with all ioy, honour, and felicitie. And thus much touching the time of prayer and other circumſtances that depend theron. Now let vs heare how we ought to pray. It is (ſaith the Apoſtle) in ſpirite, watching thereunto with all perſeue-

rance. So he requireth three things, that prayer proceede from the spirit, that we be vigilant and watchfull thereunto, and that we persever constantly. For the first then, to pray in spirit, is to pray as the holie spirit dooth moove vs, stirre vs vp, and lead vs thereunto. For as the Apostle in an other place sayth: We know not how to pray as we ought, *but the spirit helpeth our infirmities, and maketh himselfe request for vs with sighes which can not bee expressed.* Rom. 8. 26. Whereby it followeth, that he which is voide and destitute of the spirit of Christ, can not make anie prayer that is agreeable and pleasant vnto God. And therefore God promiseth that he will powre out vpon his the spirit of grace, and of supplication: and indeed if prayer can not be without fayth, neither fayth without the spirit of Christ, it is a thing most apparant and manifest, that we cannot pray aright, if we be not ledde, and taught by this spirit of truth.

Now

Now he which is taught to pray with heart, and affection, feeling his ſoule to be mooued, and thirſtie with the deſire of the grace and fauour of God, according as the Prophet *Dauid* ſayth in manie places, that he *lifteth his heart to God*, *Pſal.* 25. and 86. *That his ſoule longeth and thirſteth for God, that his ſoule euen panteth after God. Pſal.* 42. and 63. and 84. And when the heart is thus lifted vp, there is no diſſembling, nor feigning, no cloking nor colouring, no hypocriſie, as in thoſe of whom ſpeaketh *Eſaiah*, This people approch and come neere vnto me with their lippes, and their mouthes, but their hearts are farre from mee: and as theſe hypocrites whom Ieſus Chriſt reprehendeth, ſaying: *Be not as hypocrites, for they loue to ſtand and pray in the Synagogues and in the corners of the ſtreetes, becauſe they would be ſeene of men, Matth.* 6. 5. *who vnder colour of long prayers deuoure widowes houſes, Marke.* 12. 38. or as the

blinde and ignorant people, who thinke that thorow a multitude of words, and much babling, they ſhall the ſooner be heard. Alſo we cannot pray in ſpirite, but we muſt pray with knowledge. And therefore all prayers that are made without vnderſtanding, whether it be that one pray in an vnknowne tongue, or that he be not attentiue, they do not onely not auaile and profite vs, but they are a great abuſe, and prophanation of the name of God. Wherefore before we pray, we ought to thinke ſeriouſly on our neceſſities and calamities, which enuiron vs, and to prepare our ſelues diligently to pray aright, and to conſider indeed, that we haue to do with the infinite maieſtie of the eternall God, that we ought not raſhly to preſent our ſelues before him, or vnaduiſedly to ruſh into his preſence, hauing our mindes a woolgathering, and our thoughts ſtraying and ranging elſewhere, occupied and buſied about the affaires of this life. For all

prayers

prayers that are so made are of the flesh, and not of the spirite. True it is that we must not stay to pray, vntill we feele our selues altogether inflamed, and kindled with the holie motions of the spirit of God. For we must enertuate and force and endeuour our selues amids the infirmities of the flesh, and striue against all our doubts, and distrusts, and so a little, and a little lift our selues to God, and lament and bewaile our sinnes before him, beseeching him that he would lift vp our hearts vnto him, and draw vs vnto himselfe, that being loosed and freed from our cares that might trouble vs, we may crie and call vnto him without dissimulation or hypocrisie, and with a right feeling, aswell of our miserie and wretchednesse, as of his bountie and goodnesse. The experience that we haue had, in that we haue beene oftentimes heard in our petitions and requests, may serue greatly to excitate, and stirre vs vp to pray in spirit. For who is he, if he be not altoge-

ther faythlesse, who acknowledgeth not that God hath oftentimes heard him in his prayers, & answered him in granting him his requests? Who is he that hath not been deliuered from som danger, after he hath called to God for his helpe, and aide? Who hath not beene comforted in their sorrowes, and lightned in their griefs, when they cried vnto him? Do we not perceyue that euery day God doth heare vs in our praiers, making vs to liue in peace, giuing vs quiet rest in the night, meate and foode, and raiment for our bodies, and filling our harts with ioy & gladnesse? But wil some say, the infidels and vnbeleeuers enioy all things without asking or begging at Gods hand. It is true, so great is the goodnesse of God, but they are farre off from enioying them, in such sort as do the faithfull, who aske them in faith, and possesse them as so many gages and pledges of Gods loue and fauour, being moreouer assured of the remission of their sinnes: the vsage of these things corporall

porall being ſanctified vnto them by the right of adoptiõ, inaſmuch as they are the children of God, and members of Ieſus Chriſt. Then the trial & proof that we haue that God doth heare our petitiõs, ought to moue vs to pray with the greater vehemencie, and earneſtnes, and to aſſure our hearts of his grace. So ſhall we be vigilant, and carefull to accompliſh this dutie. But our ſluggiſhneſſe and ſlouthfulneſſe in this behalfe is very great, as it may appeare euen in the example of the three diſciples of Chriſt, who in the night that he was betraied, could neither watch nor pray: albeit they were exhorted thereunto at three ſeuerall times, howbeit they were aduertiſed and forewarned of the perill and danger wherein they were: and although they ſaw their maiſter pray with ſuch care ſo feruẽtly, ardently & earneſtly. Such therfore naturally is our ſtupiditie and dulnes, which we ought to awaken, quicken & ſtirre vp by ſobrietie, by reading, hearing, and meditation of the word of God,

by the discourse and rehearsall of the euils & miseries which enuiron and cõpasse vs about, and of the good things and blessings which we want: aboue all the large and louing promises of God, so often reiterated and repeated, ought to awaken vs. Moreouer the examples of the ancient fathers, and holy men, who haue bin alwayes so diligent and earnest in prayer, as hath bin seene from time to time in the Church. The Prophet *Dauid* namely saith, that he feeleth himselfe satisfied as it were with *marrow and fatnesse, when he remembred God on his bed, and in the night watches. Psal.*63. ver. 5. and 6. solacing and comforting himselfe with such and the like discourses and talk in the night season. And in deed herein ought we to apply the houres we cannot sleepe, and not in playes and vanities. We are wonderfully vigilant and watchful in our smal affaires, and in seeking out our pleasures and commodities: why then are all our senses so heauie, sleepie, dul and lumpish, when we are to lift them vp

to

to God? Why then cannot we retaine our straying thoughts, and wandring minds, and be attentiue a while to the least prayer which is made either by our selues, or by others: but because we take no pleasure or delight to talk with God, and to watch in our spirits with him? For in things which delight vs, and wherin we take our recreation, we are but too vigilāt & prompt, the time seemeth nothing long, and we are euen rauished with ease: but we go to praier with much ado and great paine, and we scarse make our prayers but with weariſomnesse, and griefe, and sorow, and desire nothing more then to see an end of them, as of a painfull and troublesome thing. The poore blind Idolaters are very vigilant, and watchfull in their fooliſh deuotions: prophane persons passe whole nights in their fond pastimes and pleasures, and our enimies consume both day and night in consulting and practising our vtter ruine & destruction: and we make none account to pray vnto him, who can

warrant and defend vs from all their counsels, desseignes, & enterprises, and who hath drawne vs from all vncleanesse, filthinesse and ignorance wherin we were plunged? But now the light of the truth doth shine before our eies, let vs therfore watch and pray, that we be not surprised, and ouertaken vnawares. *Dauid* saith, he hath no one thought but dooth instruct him all the night long, and doth cause him still to see the Lord at his right hand. *Psa.* 16 8. & to be satisfied with his image whē he did awake. 17. 18. And what a shame is it ꝯ our thoughts teach vs nothing but vanity both day & night? And that we do watch some after gaine, some after honor, some others after their pleasures and vaine delights? It is not after such trifles that we should watch: but rather to withdraw vs from them, and rather to betake vs to ardent & earnest prayers: wherin also the Apostle saith we must vse all perseuerance. For there is nothing so easie as for vs to be weary of so good an exercise, especially when we

we find not ſtreight-wayes the fruit thereof. So then the Apoſtle ſaith, that *all perſeuerance is moſt needfull.* For be it that the world would withdraw vs from it, or that Satan would perſwade vs, that it is but loſt labour, or that prophane perſons doe gibe and ieaſt, ſcoffe and mocke at our prayers, or that fleſh & blood do make vs beleeue that we get nothing thereby, or be it alſo that God doth deferre to heare and graunt our requeſts, yea and ſeeme almoſt to deale contrarie to our petitions, and to reiect our prayers in his anger, as it is ſaid in the 74. 80. and 85. *Pſal.* yet ought we not to ceaſe praying, but rather to force our ſelues ſo much ꝑ more to hope euẽ againſt hope. For god would in ſuch ſort whette our deſire, proue our faith & patiẽce, to the end ꝑ we may ſay with *Dauid*, ꝑ after we haue cõſtanly attẽded & expected his help, he looked vpõ vs. An exãple of the like conſtancie we ſee in the 88. *Pſal.* where the prophet after he had recited his extreme euils, wherin he lãguiſhed euẽ frõ

his youth tormented euery way, feeling nothing but terrours, wherewith God did feare him, yet he saith, *But vnto thee haue I cried, O Lord, and early shall my prayer come before thee.* ver. 15. To the like perseuerance doth the son of God exhort vs in Saint *Luke* 18. by the example of the widow, who had to doe with the vnrighteous iudge, who neither feared God, nor man, of whom notwithstanding she obtained her right by her importunitie. He doth inuite vs also by these maner of speeches, aske, seeke, knocke, *Mat.* 7. for God who oftentimes powreth foorth his blessings vpon vs, without looking that we should craue them at his hāds, will also sometimes proue vs, to make vs see whether we haue a right confidence, and trust in his promises or no, to make vs persever to call vpon him to the ende: and saie with *Iob.* 13. chap. *Though he slay me, yet I put my trust in him: and I know that my redeemer liueth, & I shal see him with my eyes.* And what can men do worthy praise, if they perseuer

ſeuer not? Let vs therfore perſeuer and continue to ſeeke the goodnes of God, & we ſhal neuer be confounded. They which are ſlidde, & daily do ſlide away to the idol-ſeruice of Antichriſt, they ſuffer thēſelues to be caried away with ỹ pleaſures of this world, & to be blinded with the glittering ſhew of theſe fraile and momentarie goods, they did neuer exerciſe thēſelues, as they ought, in prayer. Howſoeuer it be they did propoſe and ſet before them this perſeuerance, wherunto notwithſtanding we muſt needes cleaue, and ſticke faſt, if we will haue the victorie, and be ſaued. And thus much touching this point how we ought to pray. Now it remaineth that we ſee for whom we muſt pray. The Apoſtle ſheweth, that it is not only for our ſelues, or for thoſe that do touch vs neare in kinred, or acquaintance, but for all the Saints, but aboue all for thoſe who doe faithfully embrace the Goſpel of Chriſt. He calleth all the faithfull Saints, becauſe they are ſanctified by faith, and by it

consecrated vnto god,& that the spirit of God dwelleth in them, & that they are participant of that perfite holinesse which is residēt & abiding in their hed. He speaketh here but of ỹ liuing saints: for as for those which are receiued into glorie, they haue no more need of our praiers. And to imagine any other purgatorie, or meanes to purge our sins besides the blood of Iesus Christ, it is impiety. We must thē pray for al the Saints, that is to say, for all Christians, who liue in this world: which is one of the effects and fruits of a liuely faith, and of perfect loue and charitie, which sheweth vs the great bountie & liberalitie of our God, who vouchsafeth to heare vs, not onely when we pray for our selues, but for others. And this ought to serue vs as an inducement the better to incite and stirre vs vp to pray more earnestly, and to consolate and comfort vs, seeing we haue part in all the prayers which the faithfull make. For so also hath Iesus Christ taught vs to pray in common for all, that

that is, for our ſelues, and for others, and to begge and craue at his handes thoſe things for them, which we do for our ſelues. Wherefore if we feele our ſelues cold and ſlow to prayer, becauſe we are not preſſed with any calamitie or aduerſitie, let vs ſet before our eyes the great miſeries, calamities and afflictions, which our poore brothers and members doe ſuffer thorow out the world, as thoſe who are captiues, and ſlaues among the Turkes, or howſoeuer it be, broght vnder their thraldom, and ſeruitude, as there may be many of them, in Greece, in Syria, Egypt, & Armenia, where Chriſt yet hath left the marks of his couenant, and the inuocation and calling on his name: and we ſhould not doubt but ꝑ there are there ſome faythfull beleeuers. Then let vs caſt our eies towards thoſe, who are oppreſſed vnder the tyrannie of Antichriſt, in Italy, in Spaine, in Germanie, but eſpecially in France, & Flanders, & ther we ſhal find ſuch calamities & miſeries, that it would make ones haire to

ſtand an end for feare. We ſhall heare that manie poore families and houſeholds are deſolate, the children left fatherles and motherles, the women widowes, in great anguiſh and ſorrow of heart, the men dead and impriſoned, or euery day expoſed to the perils & dangers of the wars. We ſhal heare, the cries and lamentations of an infinite number of poore ſoules, oppreſſed with ſorow and griefe vnder the burden of the tyrānie they vſe both ouer their bodies, & conſciences, we ſhall ſee al the Churches diſſipated and rent, & thoſe which remaine, aſſaulted and enuironed with infinite enimies, and that they practiſe all meanes, and vſe al the craft and ſubtletie they can, vtterly to deſtroy, and extinguiſh the light of the truth, to aboliſh the pure & true ſeruice of god, and to caſt downe his armes, and in place thereof ſet vp the idoll of Antichriſt. And amids the bloodie warres, which are there kindled lōg ſince, what ſhall wee ſee but waſtes of pleaſant Countries, the taking and ſacking of townes,

townes, and cities, but fire, but blood, but murther, but violence, and horrible blaſphemies ſpued out againſt the maieſtie of the liuing God? And if ſuch things mooue vs not to pitie and compaſſion, are not we vnnatural, & harder than iron or ſteele? We cõplaine of our owne euils & miſeries: & ſomtimes we aske with frowardneſſe, This anger of God will it alwayes laſt ſo inflamed & kindled againſt his poore Churches? And why runne we not vnto this ſo ſure and certaine a remedie? Why make we not our prayers and requeſts heard in heauen? Why do we looſe ſo much time in doing nothing? in ſuch ſort as our idleneſſe is lothſome and weariſome vnto vs, ſith we cannot better employ & beſtow the ſame in any thing ſo fit, to comfort vs, ſo profitable, ſauing-healthfull a thing to our ſelues & others, & ſo acceptable and pleaſant vnto God. Is it not a great cowardlines in vs to ſee our brethren in the fight, and to bow vnder the burden of ſo many euils, and that we ad not our prayers

at leſtwiſe to aid & ſuccour them? But we muſt wey & conſider chiefly that which S. *Paul* requireth, *that prayers be made for him.* For on the one ſide we are taught, that there is none ſo aduanced in the gifts, and graces of the holie ghoſt, but that he hath yet need to profit daily more & more, & conſequently needeth the prayers of others. For who may be cõpared to S. *Paul*, whether we regard the holines of his life, or his trauell and paines taken for the aduancement of the goſpel, or the excellẽcie of his great & ſtrange reuelations (for he was rauiſhed & taken vp into the third heauen) or his wonderfull miracles & admirable fruit of his doctrine? And notwithſtanding he craueth without diſſimulation, that euery church would helpe him with their praiers: thẽ what pride & arrogancy, what beaſtlines and folly were it to deſpiſe, and make none account of thẽ? On the other ſide we are aduertiſed & let to vnderſtãd, that there are none for whom we ought to pray more carefully & diligently thẽ for the true

true and faithful preachers of the Gospel: for as God hath chosen them to cary to the world the glad-tidings of saluation, and there to erect the spirituall kingdom of Christ Iesus, Satã likewise doth his best, and al he can, to intangle them in some errour, or to make them odious, or contemptible, to bring them into some extreame daunger of their liues, or to stop their mouthes. As therfore good souldiors do their best indeuor to defẽd their captain, so al ỹ faithfull & true beleeuers ought to fight by praiers, for those ỹ bring vnto them the word of saluation. It is therefore a great shame, & shame vnto the churches, to see their ministers exposed to so many perils, & dangers: if they make none to help & assist thẽ by their godly praiers, and especially when they are imprisoned, and lie fettered in irons, as S. *Paul* here saith, that he was an ambassador of the Gospel, but in bonds, and in prison: whence truly he no lesse caused the worde of reconciliation to sound forth by his holy writings, then when

he was abrode, and at full libertie. So likewise he cared not so much to be vnfettered, and put out of prison, as to vnderstand that the Gospell had a free course thorowout all the world, & to yeeld a good and faithful testimonie to Iesus Christ, sealing the same with his owne blood. Wherfore he doth not craue of them that they should pray, that he might be deliuered, & takē out of his bonds, but that vtterance may be giuen vnto him, *that he might open his mouth boldly to publish the secret of the Gospel*, and that he might speake boldly as he ought to speake. Saint *Paul* was not tongue-tied who made himselfe to be heard so farre off in all the churches by his free confession: so it is notwithstāding that he praieth that his mouth might be opened more, in word full of efficacie. For he knoweth that man can not opē his mouth of himselfe, to magnifie and praise god, as he ought: as *Dauid* also acknowledgeth the same, when he prayeth that God would open his lippes. *Ieremie* also saith, that he is a childe

childe, that cannot ſpeake, *Iere.* 1. Alſo the ſonne of God ſaid to his diſciples comforting them, when ye ſhall bee brought before the Iudges, take no thought how or what ye ſhall ſpeake, for it is not ye that ſpeake, but the ſpirit of my father which ſpeaketh in you. *Mat.* 10.19.20. It is therefore an ouerboldneſſe, and foolehardineſſe, when a miniſter or any other ſhall preſume of himſelfe, that he is ſufficient to teach aright the Goſpel, or to beare ſuch witneſſe vnto the ſame as is fit. Afterwards he prayeth for boldneſſe, that he might without feare of any danger, or other conſideration of the fleſh, freely beare witneſſe to the truth. He pretendeth not then to ſeeke any ſtarting holes, or ſubtle anſweres, to diſguiſe be it neuer ſo little the true and ſincere doctrine, and ſo to free himſelfe from trouble & danger, but that he might behaue him ſelfe boldly and freely, to ſpeake as it behooueth him, who is the ambaſſador from Gods maieſtie. All tending to none other ende than that he might

make knowne the secrets of the Gospel, which are so high, so profound, that no creatures capacity is able to expresse, or declare them as he ought. For what a misterie is this, that God is manifested in the flesh, in the which he hath suffered and borne the paines due for our sinnes, and our curse! And that he was hanged on the crosse to acquite vs! that by his righteousnes & obediēce we are reconciled, & made at one with the father? So then he teacheth vs, that there is nothing more dangerous in him who ought to preach the Gospel of Christ, thē a seruile feare, thē doubtfulnes and ignorance of the mysteries, that he hath to handle. And therefore the Lord when he sent his Prophets & Apostles, he expresly warned thē not to feare. And for this purpose, he promised to remaine with them for to sustaine, vphold, and fortifie them. So likewise said god to *Ierem.* al shal fight against thee, but feare them not, for I haue set thee as a wall of iron, and as a piller of brasse, & as a city wel munited

and

and fortified. And Iesus said to his disciples; feare not those who kil the body, but him who can destroy both body & soule in hell fire. He also furnisheth thē with the gifts of his holy spirite, and openeth their senses, and giueth them vnderstanding, & promiseth to be with them to the cōsummation of the world. Now Saint *Paul*, who knew all that, is not slack notwithstanding to desire thē to pray for him, not that he is in doubt or mistrust: but willing to help himself by all good and lawful meanes, by the which god would cōfirme & strengthē our faith, and increase his gifts in vs. Prayer then being one of the most sure & certain meanes, that god hath ordained to make vs to profit in al piety and godlines, it is not without good cause ꝑ the apostle desireth, that praiers might be made for him, & that al the faithfull shuld ioine their praiers with his. This thē is that which the faithful professors of Gods word ought to doe for their ministers, which instruct & teach thē: it is to pray instantly and earnestly, that the word of God may be plentiful

in their mouthes, and that they may haue free vtterance, that they may be filled with a godly boldnes, not to disguise, fard, and colour the faults and errours of whom soeuer it be: that they may be conducted and led by the wisdome of the holy Ghost, to make knowne vnto euerie one the secrets of the Gospel, and speake freely to resolue all doubts and difficulties that may be vnfolded and cleared by the worde of God. To be short, that they may vnderstand and know all the parts of their charge and dutie, and acquite themselues thereof with a godly zeale, wisedome and fidelitie. But how can one pray for these dumbe dogs, and slowbellies, who beare the title of Bishops, and haue no care to preach the Gospel, but to serue their own bellie, couetousnesse and ambition? but that God would driue away these loiterers and bad workemen out of his vineyard, and giue the same into the handes of faithfull workmen, who may yeelde him a lawfull account of the fruit.

Those

Thoſe that boaſt and brag themſelues of the knowledge of the Goſpel, and care not for the prayers of the church, they make themſelues vnworthy therof by their contempt: thoſe that haue no careto pray for others, namely for their paſtours, do depriue themſelues alſo, inaſmuch as in them lieth, of the prayers of the Saints, and faithful people of God here on earth. Now therefore, that we may all ioyntly fight together with our ſpirituall weapons, againſt all ſorts of enimies, let vs alwayes ioine our prayers, with all the members of Ieſus Chriſt: yea, and that we may be holden to be the children of our heauenly father, let vs not forget in our praiers our enimies, and ſuch as ſet vpon vs, to the end that being one day reconciled, they may alſo fight with vs, againſt the common enimie of our ſaluation, vnder the banner of our Sauiour Chriſt, to whom be al honor, and glory for euermore.

Amen.

THE SIXTE TREATISE OF *THANKES-GIVING*, *which is one of the parts of the true calling on Gods name, applied to a particular action.*

Psal.76.

IN the Church which is the house of God, somtimes are heard the pitifull cries of those that weepe, sorrow mourne, and lament, when she is pressed with affliction or tribulation: sometimes are heard the shoutes of ioy and gladnes, when she findeth any deliuerance. For god as a most wise housholder somtimes threatneth, somtimes sendeth his chastismēts to correct those that are his, that being hūbled they may more ardently and earnestly offer vnto

to him the sacrifice of an hũble, broken & contrite hart: somtimes he deliuereth them, & comforteth thẽ, that they may not be quite ouercome with euils & afflictiõs, & he filleth their hart with ioy, ỹ with al kind of gladsomnes & willingnes they may offer vnto him the sacrifice of praise & thanksgiuing, which is most acceptable & pleasant vnto him, as it is in ỹ 50. *Psa. The sacrifice of praise shal honour & glorifie me. And praises & thanks-giuing are the calues of our lips. Hos.* 14. It is all that we can yeeld vnto God for all his benefits and blessings bestowed vpõ vs. *Psal.* 116. And which causeth vs to feele a cõtinual fruit therof, with a most certaine assurance of his succour, helpe and defence for euer. By such a sacrifice others also are drawne to magnifie and praise God with vs, as it is said. *Psal.* 138. *All the kings of the earth shall praise thee, O Lord, when they shall heare the wordes of thy mouth.* To be short, it is the most acceptable perfume, which wee can offer vpon the Aultar of his Maiestie,

Hitherto we haue made the mournefull voice of our complaints to be heard before the Lord, crauing his aid, ſuccour, grace and mercie, according as euils, troubles, and afflictions did menace and threaten vs on euery ſide, and were many and great, as they are yet in ſundrie places of the Church: ſo likewiſe haue we celebrated the publike faſt. But now ſeeing God of his great bountie and goodneſſe hath heard our cries, our mournings and lamentations, and hath giuen vs ſo great a deliuerance, hauing diſſipated, diſperſed, ſcattered and ouerthrowne that redoubted, and innincible armie of the Spaniards, and deliuered his people from the doubt, feare, and perplexitie they were in: It is good reaſon, ſith that our God doth furniſh and adminiſter vnto vs matter of a new ſong of thankſgiuing, that we ſhould make the ſound of praiſe, & thākſgiuing ring forth in our holy aſſemblies, and euery where beſides, and that we ſhew not our ſelues ingrate and vnthankefull of

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ſo great a benefit receiued; but that we loue with a moſt ardent affection this kind and louing father, who hath made vs feele his helpe in time of need, and that after the example of *Dauid*, *Pſal.*18. I wil loue thee in all obedience, and in the *Pſal.*116. I loue the Lord becauſe he hath heard my voice, & my prayers. ver. 1. for he hath inclined his eare vnto me. Now as this morning you were incited and ſtirred vp to this dutie, by the ſong which *Moyſes* with all Iſrael ſung, after they had paſſed the red ſea, & ſaw the vengeance which God wrought vpon his enimies, alſo we exhort you thereunto againe by the ſong, which the ſame people (being deliuered from the moſt mightie armie of *Senacherib*, the which was for the moſt part deſtroyed by the handes of the Angel before the walles of *Hieruſalem*) ſung vnto the Lord who deliuered them, to the ende that as we haue felt the fauour, and the defence of the mightie hand, and power of the ſame God, we ſing vnto him alſo with this

people of old with one mouth, the ſong of prayſe, in the ſelfe ſame termes, which it hath pleaſed him of his gracious goodneſſe to ſet downe vnto vs: that aſwell the gift of his liberalitie, as alſo the grateful acknowledging of the ſame which we ſhall ſhew vnto him, may be ſeene and knowne to ſpring from the ſelfe ſame fountaine, and well-head, to witte from his bountie goodneſſe, and liberalitie, who hath giuen vs occaſion, and matter whereof to ſing, as it is ſaid in the *Pſal.*32. *Thou compaſſeſt me about with ioyfull deliuerance, and thou inſtructeſt and teacheſt vs &c.* Now then the Prophet, to mooue the people to a due conſideration, and right acknowledgement of ſo wonderfull a deliuerance, declareth in the beginning, in the two firſt verſes, the honour and fauour that God ſheweth to his Church, in the which onely he is truely knowne, and in the which he hath choſen his abiding place. Afterwards he reciteth from the fourth verſe vnto the eight, the maner how God holpe

holpe, and deliuered his people, and abated the pride and force of such terrible enimies. And from the 8. verse to the 12. he amplifieth, in magnifiyng the vertue, power, and iustice of God, the greatnesse of such a benefit, & sheweth how the Church ought to confirme their faith for euer, by a most safe-keeping, protection and defence of God. Whence followeth for good causes the exhortation, which he maketh in the two last verses, to pay to him his vows, and offer vnto him gifts, as vnto him who onely can defend his Church, and confound the pride of all his enimies: the exposition of each part shall shew how all these things do rightly, and for good cause appertaine vnto vs, and that we haue as great cause and matter, to magnifie and praise the grace & goodnesse of God towards vs, to laude and extoll his power, might, helpe and deliuerance as had this his people in ancient time: and for euer to relie vpon the truth of his promises, and to feare none but him, and not to expect nor

hope for help from elsewhere but from him onely, and to yeeld vnto him all our life long, the vowes of prayse and thanksgiuing.

Now then in the verie entrie and beginning, thus sayth the Prophet, to shew what speciall honour and fauour the Church receiued of God. 1. *God is knowne in Iudah, his name is great in Israel.* 2. *For in Shalem is his tabernacle, & his dwelling in Zion.* The first verse sheweth, that god is not rightly knowne, neither by his word, nor by his works, but in hish curch, whereof *Iudah* heretofore was the figure. Another thing is that God neither dwelleth, nor sheweth elsewhere so cleare and manifest testimonies of his presence as in his Church, which was also represented vnto vs by *Zion* and *Hierusalem*, places where God caused his temple to be erected and built. And therfore it is said. *Psa.* 48. *Zion is the ioy of the whole earth.* Albeit then God may be knowne as well by the workes of his creation, and by his most wise gouernment, and the mar-

maruellous and wonderous workes that he doth from time to time, thorow out the vniuerfall world; in ſuch ſort that there is neither people, nor nation, which is not at the leaſtwiſe taught (by the workmanſhip of heauen, and by the orderly courſe and following of the day, and night) that there is a God, which created theſe things, and which gouerneth them: ſo it is notwithſtanding he is in no part knowne, as he ought to be, neither his workes duly conſidered, and reported, and referred to his glorie, as it appertaineth, but in the Church; where God keepeth a ſchoole of wiſdome, as *Moyſes* ſpeaketh in the 4. chap. of *Deut.* where he teacheth his people by works and by words, after a moſt ſingular & exquiſite maner, as it is alſo ſaid in the 147 *Pſa. He ſheweth his word vnto Iacob, his ſtatutes & his iudgemẽts vnto Iſrael.* ver. 19. *He hath not delt ſo with euery nation, neither haue they knowne his iudgements*, 20. And in verie deed, where dooth the truth of Gods word ſhine,

where is his wisedome knowne, where are the treasures of his graces displaied, where is the light of life to be seene, where are his heauenly mysteries reuealed, where is the fatherly loue of God knowne, the onely and true meanes of our redemption through Iesus Christ, but in his Church? that is to say, but among true christians. *Darknes, saith Esaias, couereth the earth, & grosse darknes the people, but the light of god shal shine in Zion. cha.* 60. ver. 2. But the true Church is where God only reigneth by the hād of his son, wherof the holy ghost is the doctor and teacher, and where the only word of God is receiued for the rule of all truth and righteousnes. That is not then the true church, where a mortall man is esteemed and holden to be the head, and his doctrine taken for the rule to liue aright, and to be the seruice of God. Now behold the fountaine, & wel-spring of all the good & saluation of the church, it is that the true God is there knowne, and that his name and renowme is there magnified. For al the great

great works and wonders, which God hath wrought at all times thorow the whole world, be it in heauē, or in earth, by the which he would make his goodneſſe, and maieſtie to be knowne, they are the effects of the loue which he beareth to his church, the which alſo is the only keeper, and the faithfull witneſſe of the works of God, foraſmuch as ſhe onely hath kept the regiſter, and the memory of them. From thēce alſo proceedeth the other point, or mark of the good will which God beareth to his church: it is that he hath there his tabernacle and abiding place. Now in old time before that god was manifeſted in the fleſh, he choſe his abode in *Zion*, where he cauſed his tēple to be built, and made his *Arke* to reſt there, ordained & appointed his ſeruice, & placed the eſpeciall markes of his preſence. But Ieſus Chriſt being come, who is the true temple, where dwelleth all the fulneſſe of deitie corporally, and who hath brought to ende all the figures, and ſhadowes of the law: wee ſay

and not without iuſt cauſe, that God dwelleth no where, but in his Church: in the which Ieſus Chriſt onely is knowne for head, and where the teſtimonies of his grace, and preſence, which are his word and ſacraments, are kept, and preſerued vncorrupt & pure. If the ancient Church of Iſrael might vaunt and boaſt herſelfe, and that iuſtly of the preſence of God, becauſe ſhe had the Temple, and the arke of the couenant; how much more may the chriſtian Church now a dayes, which hath Ieſus Chriſt very God, and verie man, who is reſident in the midſt of her, and doth quicken the ſame, and ioynes himſelfe ſo cloſe vnto her, that he maketh her fleſh of his fleſh, and bone of his bones? No congregation or company in the world hath this honour, to haue the true God abiding & dwelling in the midſt of them, which acknowledgeth Ieſus Chriſt for their onely and true Sauiour. True it is, that God filleth both heauen and earth, as *Ieremie* ſaith. 23. and his dominion extendeth

tendeth it selfe ouer all nations. *Psal.* 66. but his abiding place is onely in his Church, to the which he giueth most euident and manifest testimonie of his presence.

The fruit and vse of this doctrine appertaineth not onely to the whole bodie of the Church, but to each member of the same. For euerie faithful man is the temple of the holy Ghost. 1. *Cor.* 6. yea the father and the son do make their abode with euerie one that feareth God, and keepeth his commaundements. *Iohn* 14. We haue here a most cleare and euident testimonie of the free election of God. For whence commeth it that he dwelleth in the midst of vs, but only for that he hath chosen vs of his meere grace? Hence then is open vnto vs the wel-spring and fountaine, from whence proceed all those deliuerances, which God sheweth to his Church in generall, and to euerie one of the faithfull in particular. It is because that according to his free election he hath there taken and chosen his a-

biding place: for which cause it is said in the 46. *Psal. God is in the midst of it, therefore shall it not bee mooued: God shal helpe it verie earlie.* And in the *Psal.* 132. *For the Lord hath chosen Zion, and loued to dwell in it,* saying, 14. *This is my rest for euer: here will I dwell, for I haue a delight therein.* 15. *I will surely blesse her vitailes, and will satisfie her poore with bread.* And therefore also when the Church, or any member thereof doe speake of their deliuerance, and of the blessings and benefites which they haue receiued of god, they attribute & referre all to this especiall fauour, that God hath chosen them for his, and will be knowne to dwell among them. But albeit that the church hath this honour & prerogatiue, to be so much made of, beloued and cherished of God: so it is notwithstanding that she ordinarily is hated of the world, & furiously assaulted & set vpō by the great and mightie men of the earth: in such sort that if she be not defended by God, she is alwaies readie to perish, as when the armie of

Senache-

Senacherib, hauing taken al the cities of *Iudea*, besieged *Hierusalem*. And therefore he addeth, that God comming to succour & helpe them: *There brake he the arrowes of the bow, the shield, and the sword & the battel. Selah.* And he addeth this word, *Selah*, the better to stirre vp the spirit and mind of each one, and to cause them well to wey & consider the greatnes of their saluation & helpe, by the which God at one blow brake all their weapons, & vnarmed the enimies of his people. He nameth then the arrows, which he cõpareth to sparckles of fire, the bow, the buckler, the sword, & finally the battel: that is to say, al instruments, and preparation of warre. And so he would say, that this most puissant armie well munited, furnished, ordered and conducted, was in a verie short time destroied, and brought to nought, as it was in one night by the hand of the Angell, who killed there 185000. men and put the rest to flight, leauing there behind them all their weapons, iewels, and furniture, as it is written in the second of the *Kings*. 19. ver. 35.

And the better to magnifie and extoll the worke of God, he addeth: *Thou art more bright and puissant then the mountaines of Praye. 5. The stout hearted are spoiled, they haue slept their sleepe, and all the men of strength haue not found their hands.* In which words first of all, he maketh comparison of this so terrible a worke of God, with all the great and mightie men of the earth, who would ruine, destroy, and make hauocke of the flocke and Church, whom he saith are like vnto mountaines, where there are nothing but cruell, sauage, and wild beasts, bred for the pray. It seemeth that they would deuour and destroy all: but God sheweth that he is farre more bright, glorious, and puissant, thē are all these theeues and robbers, in ouerthrowing so their pride, & furie, by the hand of one of his angels. Howbeit then, the wicked do ioy and reioyce in their boldnesse, and cruelly menace and threaten to destroy all: God notwithstanding in the end sheweth himselfe farre more glorious and redoubtable,

making

making the brightnes of his weapons to ſhine from heauen, to confound and ouerthrow them. Whereto is added verie well to the purpoſe, *That theſe ſtout hearted were ſpoiled*, without being able any kind of wayes to reſiſt or withſtād: and that both counſell, aduice, force, ſtrength, and their weapons were taken from them, yea euen their liues. which is ſignified by this which is ſaid, *They haue ſlept their ſleepe, and all the men of ſtrength haue not found their hāds.* He acknowledgeth thē that they were ſtrong, able men, vigilant, well trained in the warres, and that they brought to paſſe and obtained great enterpriſes againſt their neighbours, and other people both neere, and farre off from them: as alſo *Sennacherib* vaunts and brags, that neither the nations, nor their Gods, could reſiſt nor withſtand the force and power of his armies, as he declareth in the 19. chap. of the ſecond booke of *Kings*. & the 12. and 13. verſes. But all that ſerued not a whit, foraſmuch as they railed on, blaſpheemed,

exalted their voice, and lifted vp their eyes on hie, euen against the holy one of Israel, and despised and laughed to scorne the daughter of *Zion*, as it is in the same chapter, 22. verse. And afterward he addeth, that it was no hard matter for God to destroy and ouerthrow this so mightie and furious an armie, who blasphemed so against the liuing God, and did iniurie and wrong his church, forasmuch as when he once beginneth to chide, and rebuke, *both the chariot and the horse are cast a sleepe*: signifiyng thereby, that the braue warriours, which are woont to be stately mounted on chariots and horses, haue beene discomfited, destroyed, and ouerthrowne. He also had speciall regard and consideration of the vaunts and bragges of *Senacherib*, which expressely is reproched him in the same place, verse 22. in these wordes, *By the multitude of my chariots I will come vp to the toppe of the mountaines, and cut downe the hie Cedars thereof, and the faire Firre-trees thereof.* Now the

the Lord rebuked him by his Prophet, as it followeth afterward in the 28. verse. *And because thou rageſt againſt me, and that thy tumult is come vp vnto mine eares, I will put my hooke in thy noſtrils, and my bridle in thy lips, and will bring thee backe againe the ſame way thou cameſt.* God cauſed alſo the king after a ſecret maner to feele in his hart the voice of his threatning, as it is ſayd in the ſeuenth verſe, *I will ſend a blaſt vpon him, and he ſhall heare a noyſe, and returne to his owne land: and I will cauſe him to fall by the ſworde in his owne land.* God then hath ſuch a maner of chiding, that without ſpeaking a worde to rebels who band themſelues againſt him and his church, that he dooth aſtoniſh them, and ſtrikes a terrour and feare into them, and dooth ſo ſhakle and tie them by his ſecret power, as a man would do a cruell and wild beaſt. All this ſerueth to this ende, to make it knowne that God onely ought to be acknowledged, and magnified as author of the

victorie, discomfiture and ouerthrow of his enimies, and of the deliuerance of his people. For albeit *Hezechias* tooke the best order he could possible, to defend himselfe, as it is said in the 2. of *Chron.* 32. That he stopped the fountaines of waters, made vp the breaches of the citie, and built a new wall round about the same, prepared weapons and darts, and shields, and ordained captaines, and disposed and ordered all things aright to hold out a siege: notwithstanding al that is made no reckening of, forasmuch as God after a strange and extraordinarie maner set to his hand, that all the glorie might be reserued, attributed and giuen to himselfe: as it alwayes ought to be done, albeit God did this honour vnto men, as to vse their hands and industrie to accomplish his owne worke, and deliuer them. Now to applie al these things to the late deliuerance which God hath giuen vs, for the which we yeeld and giue him thanks: first of all we must note and obserue the inestimable benefite

nefite that England enioyeth, it is that God is there knowne, and there dwelleth by the reformation heretofore brought to passe by king *Edward* the sixt of happie memorie, and restored and set vp againe by Queene *Elizabeth* who now raigneth by the grace of God; whose helping hand she hath oftentimes experimented and proued, being kept and defended from so many ambushes and secret enterprises and practises attempted against her Maiestie, by the crafty and subtle dealing of Antichrist of Rome, and of kings and Princes, whom he hath made drunken with his false corrupted doctrine: and that by the entercourse of the Iesuits, whom he sendeth forth into all places, as the chiefe and principall, and most cruell defenders of his heresie, tirannie, and impietie: which truely are al great testimonies of the fauour, loue and presence of God. For albeit the reformation be not such in al places, as it could be wished; and that the long ease & quietnesse, with great abundances of all

good things, haue there brought in wantonnes, delicatnes, exceſſe, and corruption of manners, which the Lord would bring vnder, and bridle by the view & ſight of this redoubted and inuincible army: ſo it is notwithſtanding that the pure & ſincere ſeruice & worſhip of god is there erected, his word & truth there raigneth: there is a retiring place, and a ſure abode for all thoſe that are baniſhed and driuen away out of their own country for the goſpels ſake, which the Pope deadly hating, being a long time inflamed and kindled with anger, & ſtorming, and raging thereat, hath alwayes ſtirred vp, as wel by thundring threats of excommunication; and as alſo by other ſly & ſubtle practiſes, al thoſe that he could, to murther and kill the Queenes Maieſty, & make her ſtate a pray to her enimies, vntill that he ſaw that al his enterpriſes were but in vaine, he cauſed this proud and boaſting armie to be prepared & ſet forth, hoping the ſooner to come to an end of his cruell attempts and practiſes, hauing kindled

kindled a moſt bloodie war in France thorow the rage and furie of the Leguers, and thundering downe al things in Flanders, by the forces of the Prince of Parma, making his account, that by the ruine and ouerthrow of the ſtate of Englād, which is one of the moſt ſureſt pillers againſt his tyrannie, he might right ſoone ſee the totall deſtruction of the beſt reformed churches, and moſt pure in doctrin, & ſincere in diſcipline. The armie then of the Spaniards, made of diuers ſorts of nations, is approched with an incredible hope and deſire, that all the enimies of the goſpel had, in ſhort time ſpeedily to ſee the deſolation of this floriſhing realme; and aboue all, of the Church of God, and of his pure ſeruice. And we muſt needs confeſſe, that we may giue the whole glory to God, that things were not ſo well prepared in England as they ought, to withſtand the force of ſo puiſſant and mightie an armie: but the Lord hath heard the cries and lamentation of his people, who onely had their recourſe,

as did *Ezechias*, vnto fasting & prayer: in such sort that at the onely view and sight of a few ships, and that badly enough munited and fortified, the Almighty made these so proud enimies feele in their hearts his terrible threat, as if he had chidden from heauen: in such sort, that they thought not so much on the combat and fight, as on their retraite: and also the Lord blowing against them in his anger, broke their masts, cut downe their tacklings, rent and tore in peeces their sailes: hath caused their great vessels and huge shipping to be beaten with ordinance, to be shot thorow, to be shaken in peeces, and sunke in the bottome of the sea, and others to be led away as a pray, and others to strike against rocks, and run on the sands and shelues, and so to perish. He made their best and greatest artillerie vnprofitable vnto them: their gold and siluer to serue for a bootie, and their bodies as food for fishes. To be short, God caused the verie waues of the sea to fight against them;

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the winds and the tempeſts were armed againſt them; the rocks were ſharpned to deſtroy them, and thoſe that eſcaped were ruined and ouerthrowne by famine, want, filthie ſtinkes, long lingering diſeaſes and pouertie: and being come by one way, they returned by ſeuen, according as God threatneth his enimies, *Leuit.* 26. And ſo this great God of hoſts ſhewed himſelf more glorious, and more to be redoubted then all theſe robbers, and theeues, who came to ſpoile and make hauocke of his inheritance. Their wiſe conduct and good gouernment, their valiant captaines and braue ſouldiers, their militarie diſcipline, their expert pilots, and cunning marriners, their great Galeaſſes, their vigilancie and foreſight, their notable conqueſts both in the Eaſt & Weſt Indies, their exploits and victorie gotten againſt the Turkes at Epantho, the conqueſt of Portingall ſerued them not a whit, and ſtood them in no ſteed at all againſt the armies of the Lord of hoſtes. I ſay the winds, the waues, with ſome ſmall induſtrie of the

Engliſh men, which God put in their minds. Theſe valiant and couragious enimies could not finde their hands, nor vſe their forces and ſleights, neither could they ioyne themſelues togither: the Lord hauing ſhut vp, by the windes the paſſages, and ſtayed on a ſodaine the armie of the Prince of Parma, they could not moue and ſtirre vp, according to their expectation and hope, the Queenes ſubiects to ſedition, treaſon, and rebellion: the moſt ſuſpected partiſans of the Pope, offering themſelues the firſt to the ſeruice of her Maieſtie, and the common defence of their countrie. Some perhaps will ſay, that there was diſſimulation and conſtraint: I cannot perſwade my ſelfe ſo, but ſo it is notwithſtanding, that euen in a fained obedience, cõſtrained ſeruice, the power of God would ſhine forth, as it is ſaid in the 18. *Pſalme*, ver. 44. *The ſtrangers ſhalbe in ſubiection vnto me.* And in a word, theſe great ſhips which are as chariots which the windes as horſes do draw on the ſea, haue

haue bene cast asleep by the threatning of the Lord, which in one respect did more fauour and pleasure to England, then heretofore it did to Iudea in the time of *Ezechias*: for Iudea was for the most part ruined and destroyed by the armie of *Senacherib*, the citie of Ierusalem onely remaining vnspoiled, which he besieged, according as *Isaiah* foretold, chapt. 1. but England saw the enimie but a farre off, the most part heard but the rumour of them. And for asmuch as the Lord hath the more spared the same, so much the more is the whole land bound to giue him thanks, and yeeld him homage for their deliuerance: for it was not without the great and singular mercie, bountie, and goodnes of God, that the enimie could not put their foote once on land, nor come to handie-strokes, for that could not haue bene done without some greater losse to ỹ land. Now praised be God, who defended them & vs also: in such sort, that there was not one ship lost, & but verie few men, & that not any one

of account or name: and that manie booties, & great spoiles remaine in the hands of his people, whom he kept & preserued. And thus much touching the recitall of the discomfiture & ouerthrow of the enimies, and defence of the church.

Now that the wonderfull power & excellent maiestie of the Lord, his righteousnes, vengeance and blessings bestowed on his people, may the better appeare, be knowne & acknowledged, & that the church may for euer learne to yeeld him thankes, and put their whole trust and confidence in him: the Prophet praiseth with loftie stile and exquisite words, the singular power & might of God, and his iustice & iudgement in three verses, and promiseth his helpe for euer, vers. 11. Thus then he saith touching the redoubted power of God, *Thou, euen thou art to be feared: and who shall stand in thy sight, when thou art angrie?* The Lord who is louing and gracious vnto his, who humble thẽselues vnder his hand, sheweth himselfe

ſelfe terrible & redoubtable to his aduerſaries, who fiercely & arrogantly lift themſelues vp againſt him, and his members. And therefore it is that the Prophet ſaith here, that God and none other is to be feared, and ſpeaketh with contempt of all other worldly forces and power beſides, *Who ſhall ſtand in thy ſight when thou art angrie?* God deferreth his anger, according as it is ſaid: *God is patient, and of long ſuffering, ſlow to anger.* Whereupon men ſtorme and rage, and ſeeke to make themſelues to be feared, threatning the Church, and aſſailing her diuers waies, that it ſeemes they would trouble the whole earth, and turne the world vpſide downe in a moment, God permits them to go on forward, to take their courſe, and inſolently to a bragge and boaſt, and to braue it out, yea euen to com to the verie point to execute their cruell enterpriſes, as you haue heard this morning of *Pharaoh*, who ſaid, I will purſue them, I will ouertake them, and diuide the ſpoile, my ſoule ſhall be ſatisfied,

and I will haue my pleasure of them, my sword shall spill their blood: and so did *Senacherib*, by the arrogant and cruell threates, which he caused *Rabshakeh* to pronounce against *Hierusalem*. But God lets them alone euen to the last houre, and when the time is come, his wrath doth kindle & breake forth, and they are destroyed, and their desseignes and enterprises so wel contriued, as they thought, are ouerthrown and brought to nought. And it is no maruell, if men, who are but wormes of the earth, cannot subsist and stand vpright before him, who with his onely looke & twinckling of his eye doth cause the earth to tremble, and a little touch dooth make the mountains to smoke. *Psal.* 104.32. Therefore also the Prophet doth liuely describe, and set forth vnto vs the effects of the fearefull maiestie of God. *The Lord*, saith he, *hath his way in the whirle-wind, and in the storme, and the cloudes are the dust of his feete. 4. He rebuketh the sea, and drieth it, and he drieth vp all the ri-*

uers,

uers, 5. And a litle after. *The mountains tremble for him, and the hilles melt, and the earth is burnt at his sight, yea the world, and all that dwell therein.* Such then is the power of the wrath and anger of God, which is insupportable to all creatures: but it is for the good, and in the defence of the faithfull, that God thus waxeth angrie, & executeth vengeance. Now to shew that his vengeance is iust: The Prophet addeth 8. *Thou didst cause thy iudgement to bee heard from heauen, the earth feared and was stil.* 9. *Whē thou, O god, arose to iudgement, to helpe all the meeke of the earth. Selah.* Here is declared the iustice of God most manifest, reuealed from heauen, and the equitie and power of his iudgement, which causeth the earth to tremble for feare, in abating the pride of his enimies, and in deliuering those that be meeke of heart. Here hee establisheth God as a most soueraigne Iudge in his throne of iustice, who pronounceth his sentence agaynst his enemies in fauoure

of his people, and doth oppoſe his decree and iudgement, which he made to be heard from heauen againſt the falſe and peruerſe iudgements which men had pronounced, making their account, and iudging that the Church ſhould vtterly be deſtroyed. Albeit then that God ſpeakes not a word, ſo it is notwithſtanding, when he commeth to deſtroy his enimies, by ſuch meanes as ſeemeth him beſt: aboue all when he vſeth anie ſpeciall fauour towards his, it is as if he pronounced in his owne perſon his definitiue ſentence from heauen, to breake and annull all contrarie iudgements. And then the earth which was mooued on all ſides in great furie, to ſet vpon the Church, and to ſee the finall deſtruction thereof, was ſeiſed and ſtrooken with a great feare, and conſtrained to bee ſtill. As it came to paſſe when God deſtroyed and ouerthrew the armie of *Sennacherib*. For God ſtanding vp as Iudge, ſhewed that hee would be the keeper, and

and defender of his, whom here he calleth the meeke of the earth : that is to say, such as mistrusting their owne forces, and being destitute of humane helpe, haue none other refuge, but to the onely grace, mercie, and defence of God, who is their onely stay and succour. And herein he hath respect vnto *Ezechias*, who humbled himselfe before God, put on him sackecloth, and ashes, asked counsaile of the Prophet *Esaias*, confessing himselfe to be in extreame anguish of mind, and sorrow, and had his onely recourse vnto God, to whom he made his prayer, and layd open the letters before the Lord, by which *Senacherib* defied and blasphemed the God of Israel. It was then a most iust iudgement, that God so holpe the poore afflicted, confounded the boldnesse of his enimies, and made frustrate and vaine the hope and expectation of all those who desired and longed to see the destruction of *Zion*. And therefore the Prophet doth reiterate the

word, *Selah* : to the end that each one thinke the better on the equitie, and clemencie of Gods fauourable iudgements towards himselfe, and of his seueritie in the iust ouerthrow of the wicked. Whence he concludeth in the next verse following, that God shall be glorified in his iudgements, and promiseth that he will continue to preserue and defend his saying. 10. Surely the rage of man shall turne to thy prayse: the remnant of the rage *shalt thou restraine*. He calleth the rage of man that madnesse and headstrong follie which men set agaynst God, endeuouring with all their power to ouerthrow and destroy his church, and to abolish his truth. But when men do most of all boile vp the bubbles of their choler, and when they most fiercely rage, and storme, they prepare without thinking thereon, and against their willes, matter for the glorie of God, which they seeke by all meanes to darken: in such sort that in prouiding their armies, & vndertaking great

great enterprises to abolish cleane the remembrãce of the true beleeuers, they prepare matter of praise and thanksgiuing for the church, which they shall render vnto God, when he hath discomfited his and their enimies, and brought to nought their enterprises, according also as *Esaias* sayeth. 8.9. *Gather together on heapes, O ye people, and ye shall be broken in peeces, &c.* 10. *Take counsaile together, yet it shall bee brought to nought.* We ought not therefore to be astonished when we heare the wicked to storme, and rage in their choler, and to gather themselues together to breed a disorder in the world, and to turne all things vpside downe. For the greater their preparation shall be, and their furie, so much the greater shall be the subiect and matter to prayse God, when hee shall breake them in peeces by his mightie arme. And this is a most necessarie instructiõ to the faithfull, to the end they should not tormẽt thẽselues to much without

measure, when they heare the threates, & see the great prouision of their aduersaries. He promiseth, in the other part of the verse, vnto his Church, that he will continually defend them, against the force of these frantike and brainsicke fellowes, saying, *The remnant of the rage shalt thou restraine.* For he assureth vs that those enimies that shall remaine, (as there alwayes remayneth a great number, as there did to the people of Israel in the land of Canaan, that they might bee to them as a proofe of Gods helpe and defence:) that God will be readie at need to trusse them vp: (the word signifieth properly to gird) to keepe them vnder, to abate their courage, and to bridle them, or to destroy them, as they all in the ende shall be made his foote-stoole. *Psal.* 110. And as it is in another *Psalme*, God knoweth how to destroy the wicked, and ouerthrow all their holdes. For it would serue vs little or nothing to haue beene once deliuered, if God

following

following the accord and agreement which he promiſed, and ratified with an oth, did not alwayes ſhew himſelfe enimie to our enimies, and were not ſtill preſt and readie to defend vs, *Gen.*12. and had not his hand alwayes ſtretched forth, to keepe and preſerue vs from new aſſaults which the world continually dooth prepare againſt vs, and to ſaue vs from the cruell handes of the proude. *Pſal.*140. This therefore is our comfort, *That the Lord will not faile his people, neither will he forſake his inheritance*, as it is in the 94. *Pſalme*, and 14. verſe. For God will neuer abandon nor caſt off thoſe that be his in time of neede: but ſo notwithſtanding if we make account, and bee mindfull to render and pay vnto him the vowes of thankeſ-giuing, and obedience, whereof mention is made in the two laſt verſes. For when the poſteritie of *Ezechias*, after the death of *Ioſias*, was turned backe from God, hee ſolde the people, which he ſo often times

defended and kept, into the hands of the Babylonians, so that the citie was taken, sacked and ouerthrowne, the Temple burnt, the kings children slain in his presence, and afterwarde his owne eyes put out, and the people led into captiuitie.

Now to make our profite of all that hath beene said, and to appropriate & applie the same to our selues, the better to be mooued and stirred vp to blesse and prayse the name of our good God all our life long: let vs know and acknowledge that God who hitherto hath gently with great clemencie and fauour entreated vs, hath waxed angrie on our behalfe, agaynst those who came to assault vs, and cruelly to handle vs, and hath dispersed them with shame, with the onely breath of his mouth, and being mounted into his seate and throne of iustice, he pronounced the definitiue decree and sentence, whereby he annulled and brought to nought all the preiudicate opinions of foolish proude men, whereby

whereby they condemned vs, and adiudged the victorie to the Spaniards. This decree came from heauen, which made the whole earth to tremble. By this all those that wished, and desired our ruine and destruction, and did alreadie reioyce thereat, as holding it most sure and certaine, are confounded, ashamed, and deceyued of their conceiued hope and expectation. Antichrist of *Rome* is frustrate of that ioy which he had, promising and assuring himselfe to see his ensignes once more displayed, and set vp in England, his idolatries againe established, the execrable idoll of the Masse to be carried about in triumph, and his tyrannie to take place. The holy league and their complices are deceyued, who thought to see the principall pillers and proppes of the poore afflicted Churches cast downe, and ouerthrowne. The prince of *Parma*, and his associates do blush for shame, that they had no part in the bootie which they pretended to haue in England.

And aboue all that olde tyrant of Spaine is confounded, who as it is verie likelie, after the example of *Sisera* his mother, discourſed and conſulted with his counſailers, in expecting newes, in that he heard not thereof time inough, for that he was occupied in thinking how to reduce England to his obedience, how to part the ſpoyles, and how to beſtow the eſtates, and diuid the prouinces. For the Lord, whom they thought to be idle, or to haue no care for his people, roſe vp as a Iudge in due time, and pronounced deliuerance to the meeke of the earth, whoſe pitifull cries, mournefull complaints, and ſorowfull lamentations he heard, when as they aſſembled and gathered themſelues together, in faſting and praying with teares, ꝑ their petitions might be heard in heauen; and to complaine of the oppreſſion, and of the wrong and iniurie that this cruell enimie would offer them. And ſo hath the Queenes maieſtie beene right well counſailed, to

haue

haue her recourſe, and refuge to ſo certaine, and ſo ſoueraigne a remedie, after the example of that good king *Ezechias*. For we muſt not feare that the enimies, and that cruell, arrogant, and hautie-minded men may ſay, that it is a teſtimonie and ſigne of feare, puſillanimitie, and cowardlineſſe, & a meanes to ſtrike a terrour, feare, and diſtruſt into the hearts of the ſubiects, when we ſeeke and runne for helpe to the ſoueraigne and Almightie, who alone can giue courage to faint hearts, ſtrengthen and fortifie weake hands, and teach them to fight, and who in the twinkling of an eye can ouerthrow all the troupes of our enimies, as it is in the 144. *Pſalme*, and in the 60. and laſt verſe. We ſee alſo the fruit of ſuch prayers, God hauing chaunged our ſorrow into ſolace; our annoy into ioy; our heauineſſe into gladneſſe, and filled our mouthes with a new ſong of prayſe and thanksgiuing, hauing ouerthrowne the armie which put vs in feare, and

diſquieted our mindes: hath giuen good hope for the time to come, and ſcantling of happie ſucceſſe to the poore afflicted Churches of France, and Flanders, which haue beene ſo long time oppreſſed by the league and other enemies. For God hauing abaſed and brought low, this higheſt and cruelleſt horne of Antichriſt, he ſheweth manifeſtly that he would haue vs to hope for ayde and ſuccour at his hands, which is ſufficient to deſtroy his enemies in what Countrey ſoeuer they be. *Pſal.*2. He would alſo that England hauing ſo good a proofe of ſo notable, renowmed and remarkable deliuerance, ſhould learne for euer to put their truſt and confidence in him, and onely to ſeeke for helpe at his hands.

But we muſt alſo call to mind and remember, that wee for our partes ought to bee faythfull and obedient vnto him, that as he would bee our God, and Sauiour, we ſhew our ſelues vnto him an obedient people; and

and that wee ſhould alwayes ſet before our eyes the ſeuere puniſhments that God ſent to this people of Iſraell, whom he had ſo often ſaued, kept and preſerued. For if he hath not ſpared them, when they ſhewed them ſelues ingratefull and vnthankefull for ſo manie benefites receyued at his handes, and turned themſelues from him, after their peruerſe and wicked luſtes, to follow ſtraunge Gods, let vs know that hee will ſpare vs no more then hee did them, as the Apoſtle Saint *Paul* declareth in the firſt to the *Corinthians*, and the tenth Chapter, and *Rom.* 11: if we follow their infidelitie, rebellion, and diſobedience. Wherefore wee ought narrowly to conſider, if wee would any long time enioy this benefite, and manie infinite more which God hath imparted, and beſtowed on this realme, and aboue all this alliance and couenant of grace, and heauenly doctrine of his holie Goſpell:

to doe our dutie, following the exhortation which is here set downe in the ende of this *Psalme*, to wit, *To vow, and perfourme vnto the Lord our God, all we that be round about him: let vs bring presents vnto him that ought to be feared.* And that becaufe it is hee *which cutteth off the ſpirit of princes, and is terrible to the Kings of the earth.* This is the fruit that God looketh for at our handes, for recompence of his benefites beſtowed on vs. It is alſo all that the faythfull, imploring his ayde and helpe, doe offer and promiſe vnto him. *Pſalm.* 79. and the laſt verſe, and the 80. and 115. and in ſo manie places beſides, It is the onely ſacrifice which wee haue to offer vnto him: for ſince the ſonne of God hath offered vp him ſelfe for our redemption, there remayneth no more ſacrifice for ſinne, that onely remayning for euer in perpetuall efficacie and force, as ſayth the Apoſtle to the *Hebrewes, That by one offering he hath conſecrated for*

euer.

euer them that are ſanctified, Hebr. 10. verſ. 14. and by his vertue it is that our praiſes are agreeable vnto God. But let vs wel vnderſtand what are our vowes which we haue vowed, which we muſt performe vnto him, and what gifts and preſents we muſt offer vnto him. It is firſt of all praiſe, to confeſſe his name and goodnes: it is thankſgiuing, as *Dauid* ſaith, *Pſal.* 116. Such praiſe haue we vowed vnto God, in celebrating our faſtes, and then we vowed anew vnto him for the deliuerance receiued: beſides that we are altogither bound, being the worke of his hands, who were not made or formed to any other end, then to ſet forth his praiſes: but this praiſe muſt proceed from an vpright heart, as it is ſaid in the 33. *Pſalme*, and that the ſoule and heart agree with the lips & tongue; and beſides, that it continue all our life long, according as *Dauid* ſaith, that he will alwayes praiſe the Lord continually, as long as his life ſhal laſt, *Pſal.* 34. and 46. Moreouer, that in offering our praiſes, we offer vp our

bodies alſo a holy, liuely, and pleaſant ſacrifice vnto God, which is our reaſonable ſeruice: for ſith that God hath drawne our life out of death, wipte our eyes from teares, freed our feete from al danger and deſtruction: it is good reaſon that we walke as in his preſence, & that being deliuered from the hands of all our enimies, we ſhould ſerue him in holineſſe and righteouſnes al the dayes of our life, as *Zacharie* ſingeth in his ſong. We muſt alſo prouoke, ſtirre vp, and exhort all people, yea the Angels and all other creatures beſides, to praiſe God with vs, as we ſee *Dauid* doth in ſaying, *Pſal.* 47.

Ye people all with one accord,
Clap hands, and eke reioyce:
Be glad, and ſing vnto the Lord,
With ſweete and pleaſant voice.

And in the 148. he prouoketh all creatures to praiſe the lord, & bleſſe his holy name; beginning with the Angels, becauſe that he, who is lifted vp aboue the heauens, hath exalted the horne of his ſaints, whoſe excellencie in the

Pſalme

Psalme following he most liuely describeth and setteth forth. And when we haue thus prouoked all things to praise God, let vs not wax wearie, and let vs neuer suffer the graces of God, & his so excellent benefites to slip out of our mindes, or to be forgotten, to wax old, and to be extinguished. Let vs renew euerie morning our presents, and offerings in praise of this God of our saluation: for there passeth neither day nor night ouer our heads, but ꝑ we receiue new benefits at his hands, as saith *Ieremie, Lam.*3. *That his mercies are renewed towards vs euery morning.* *Dauid* following the same, crieth forth & saith 1. *It is a good thing to praise the Lord,* 2. *To declare his louing kindnes in the morning, & his truth in the night, Psal.* 92. Let vs leaue thē vnto the wicked & prophane people, their worldly pleasures and filthie delightes, mixed with carnall lust and Idolatrie. Let vs content our selues to offer vp vnto him this pure sacrifice of our lippes, with a constant obedience and holinesse in all our

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life. For when we shall thus honour this God which is to be feared, and that the Princes of the people, and kings of the earth shall consult, gather thēselues togither, and prepare their armies to set vpon vs, and to destroy and ouerthrow vs: we haue the soueraigne, eternal and almightie God, who is the keeper and defender of our liues, who hath in his hands the issue of death, and can vindage and cut off the spirites of this fierce and cruell people: and how soeuer it be, make vs to triumph both by prosperitie and aduersitie, in life, and in death, with Iesus Christ our sauiour, who hath deliuered and saued vs from al our enimies; to whom therfore with the father & the holy ghost, be all honour, glorie, power and dominion for euer and euer, Amen.

THE

THE SEVENTH TREATISE, CONTAINING A SHORT SVMMARIE, *or briefe abridgment of the whole booke of Iob, who is a perfect patterne of a good ſouldier, who ouercame by the weapons aboue ſaid, all his enimies.*

WE haue ſeene in expounding and opening by peecemeale this ample & large diſcourſe, thoſe things which happened to *Iob*, the great and rich treaſures of Gods wiſedome and wonderfull prouidence, the malice of Sathan, the error and imbecillitie of men, the power and vertue of the ſpirit of regeneration in the midſt of the infirmitie of the fleſh, the gentleneſſe and kindneſſe of God in teaching & reforming his. Now we

muſt gather togither in a briefe ſum, & in few words, thoſe things which were more at large intreated of, that a liuelie pourtraiture of ſuch memorable things may remaine fixed in the minds of ech one: and that we may alwayes haue, as in a table, before our eyes, the moſt wiſe and wonderfull prouidence, whereby God gouerneth all things, as alſo the malice and furie of the diuell, in ſeeking our ruine and deſtruction: and moreouer, how mutable al worldly things are, our eſtate vncertaine, our weakneſſe great, the iudgement of men raſh, and the goodnes of God readie to helpe his, after he hath wel proued thē: and finally, that the end of all the afflictions, and combats of the faithful ſhal be happie. Now to cōprehend briefly al that we haue heard before by the ſpace of three yeares, we muſt vnderſtand that this whole book of *Iob*, containeth in part a recitall of a hiſtorie, in part a diſputation, and the iudgement giuen thereupon. The recitall of the hiſtorie is ſet downe in the two firſt chapters, touching

touching the change of the prosperous and happie estate of *Iob*, into a most miserable condition, and how he was restored againe into a farre better then the former, after al his tentations, from the tenth verse of the first chapter, vnto the end: and this is the whole narration of the historie. The disputation is frō the beginning of the third chapter vnto the 32. and thence followeth the iudgement setled, touching the disputation, partly by *Elihu*, vnto the 38. chapt. and partly by the mouth of God himself, vnto ℣ 10. verse of the last chapt. The first part of the historie hath two branches; the one concerning the great prosperitie of *Iob*, the other touching his extreme calamity and miserie. The first is set forth vnto vs in the first fiue verses of the first chapter, by the three sorts of goods, wherewith he was endewed & repleniſhed: to wit, the goods of the soule, in asmuch as he was an vpright & a iust man, eschewing euill: & those of the body, in that he was soūd & in health: & last of all the externall

goods, to wit, ten children, whereof he had seuen sonnes great and of good age, agreeing well togither, and three daughters: a great number of cattell, a great substance and familie, with an ordinarie care, which he had dayly to aduance himself and his in pietie, godlinesse, religion, and in the vsuall exercise of the sacrifices, which were not done without prayers, and without some declaration of the promises of God. Such things he did as he was had in great account & estimation among all men, being in publike authoritie, and hauing a great number of friends: and behold his happie estate. The other member and branch of the history hath two parts: in the first is recited, how his goods & his children were taken from him, from the sixt verse vnto the end of the first chapter: In the other, how his health was taken from him by a strange disease, whence followeth the mockerie, contempt, and contumely of his wife, and the comming of his friends to comfort him, thorow out

the second Chapter.

As for the first part, touching the losse of his goods, and of his children, that is declared by the causes whence this losse proceeded, & by the manner how the same was done, and how it came to the knowledge of *Iob*. It is thē shewed, how that God is the chiefe and principall cause, without whom nothing can be done, and that Sathan is the prouoker and stirrer vp of the matter, to whom God committed and permitted the charge of hauocke and spoile, and the Sabeans, who stole away the oxen, and the asses, the fire from heauen, which consumed the sheepe, the Caldeans, who made a pray of the horses, the winde that blew downe the house where all *Iob* his children feasted, and were accablished and destroyed by the ruine and fall thereof, as foure seruants, who onely escaped from these foure plagues, the one comming after the other without cease, declared and gaue their master to vnderstand: in such sort, as he was wounded blow af-

ter blow, as if heauen and earth had cõ-
ſpired and banded themſelues againſt
him, and notwithſtanding he ceaſed
not to bleſſe God, and to humble him-
ſelfe before him in ſackcloth and aſhes,
ſubmitting himſelfe wholly to his good
will and pleaſure. The other part al-
ſo concerning the loſſe of his health,
and the horrible ſickneſſe which hap-
pened vnto him, ſheweth that it pro-
ceeded from the ſame cauſes, to wit,
from the ordinance of God, by the
comming betwixt and ſolicitation of
Sathan: and declareth what kinde of
diſeaſe it was, to wit, a generall ſcab &
botch, from the ſole of the foote to
the crowne of the head, and being not
able to ſcratch himſelf, for paine which
he felt euen to his fingers ends, ſcraped
himſelfe with a potſhard. Whence it
came to paſſe that his wife mocking
him, did incite and prouoke him to
curſe God, he ſharpely reprehended
her, ſhewing that we ought to take e-
uils and calamities, and loſſes which
God ſends, as well as we haue receiued
his

his blessings and gifts. The newes of so strange a calamitie moued three of his friends to visite and comfort him, who not knowing him a farre off, and seeing his horrible botches and boiles, they cast thēselues to the ground in the dust, and were with him seuen dayes mourning, without speaking a word vnto him, as if sorrow and heauinesse had swallowed vp their words, they being altogither astonished at the sight of so fearefull a iudgement of God. Behold the pitifull estate of *Iob*, wherein he behaued himselfe most wisely hitherto: an example indeede most worthy of vs to be followed. Let vs now vnderstand the disputation, the subiect & matter whereof proceeded & grew aswell from the strange calamitie of *Iob*, as principally from his first complaint, contained in the third chapter, where he cursed the night wherein he was conceiued, and the day wherein he was borne, and sorroweth that euer he was borne, or that he died not in the birth, or as soone

as he came out of his mothers wombe, he desireth and wisheth for death, and complaineth that God suffereth him to liue in such extreame paines, and in so great a distresse, seeing he abused not his prosperitie, but held himself in feare and care of his duetie. For such talke moued *Iob* his friends, who were come to comfort him, to dispute and reason against him, and reprehending him, as worthily suffering such punishments at Gods hands, and to exhort him to repent and confesse his sinne. To which *Iob* replieth, maintaining stoutly his owne innocencie and righteousnes, although he be so rigorously handled at Gods hands. The state and chiefe point and drift of the disputation is, if *Iob* being afflicted after so strange a manner, and complaining to God in such sharpnes of his affliction, hath liued amisse heretofore, & plaied the hypocrite or no. His friends endeuoured by all meanes, hauing eight seuerall times taken the matter in hand, euerie one in his turne, to proue and shew that it was so.

so. But *Iob* maintaineth that it was not so, answering by order, as euerie one seuerally proposed, to their 8. speeches or orations, vnto the 27. chapter, and afterwards in generall to them all, from the 27. vnto the 32. Now the summe of all their reasons whereby his friends endeuoured and went about to condemne him, may thus be comprehended in few words.

He which suffereth the paines which are due by the iust iudgement of God to the wicked alone, & behaueth himselfe, and complaineth in such paines after the manner of the wicked, hath liued wickedly, and maketh it seene by such complaints, that he is yet but a wicked man.

But so it is, that *Iob* endureth such paines, as by the iust iudgemēt of God are due to the wicked onely, and in his euils complaineth after their manner.

It followeth therefore that *Iob* hath liued wickedly, and doth shew by his complaints, that he yet dwelleth and remaineth in his wickednes. And of

this concluſion followeth neceſſarily one of theſe two things, either that *Iob* muſt amend himſelfe, and confeſſe his fault, flying onely to the free mercie of God for ſuccour, who will be merciſull vnto him; or that he looke to ſuffer yet farre greater euils and calamities, by the iuſt vengeance of God. And hereunto tendeth in few words, the ſpeeches of *Eliphaz*, of *Bildad*, and of *Tzophar*, the moſt neareſt and deareſt friends that *Iob* had: the two firſt, ſpeaking euery one his turne thriſe, & *Tzophar* twiſe only. But if one would haue a little ampler and larger ſummarie & abridgment of their reaſon, it may thus be done.

He which from the moſt higheſt degree of proſperitie, being caſt in a moment, and in ſtrange & horrible manner, into all ſorts of calamities, doth curſe his birth-day, and his life, deſireth death, and ſtriueth with God, as if being innocent God made him to ſuffer theſe miſeries wrongfully; he I ſay, hath liued wickedly: and he himſelfe

ſelfe deſpiſing, mocking, and receiuing with iniuries thoſe who do rightly admoniſh and warne him, and continueth worſe and worſe to complaine of God, and would reaſon and diſpute with him, deſpairing to be reſtored by him, and wiſhing obſtinatly for death, is but head-ſtrong & ſtout in his owne wickedneſſe.

Now, ſo it is, that *Iob* being caſt down from the higheſt degree and top of all proſperitie in a moment, and after a moſt fearfull ſort and ſtrange manner, into all kind of calamities, curſeth his birth and his life, deſireth and wiſheth for death, contendeth and ſtriueth with God, as if he being innocent, God cauſed him to ſuffer theſe euils; and he himſelfe deſpiſeth, mocketh, and iniuriouſly handleth thoſe, who doe rightlie admoniſh him, continueth daylie worſe and worſe to complaine of God, would diſpute with him, deſpaireth that God can reſtore him, and wiſheth obſtinately for death. Whence it followeth that

Iob hath liued wickedly, and doth yet perseuer in his wickednesse obstinatly.

They confirme the first part of their generall proposition, that is to say, that it must needs be that he be holden and esteemed wicked, who from great prosperitie, being in a moment fallen into a bottomlesse pit of euils, doth crie, rage, and stampe, complaining of God, and wishing for nothing but death: they confirme the same I say, by the nature of God, who is alwayes most iust, to which they esteeme nothing more contrarie, then to say, that an holie, innocent, vpright and good man, should be accablished and ouerthrown with such horrible paines, torments, and miseries. Hence proceedeth that which they so oftentimes set downe touching the perfect iustice, equitie and wisedome of God, in most exquisite words, and most eloquent manner, and that they vaunt and bragge to haue learned from the vse of former ages passed, and from the testi-

monie

monie of wise & ancient men, & from their own experience, to wit, ꝙ to good men God sendeth not such horrible & strange punishments, but that it is the portion, reward, and hire that is due to the wicked, and to hypocrites. And thence proceedeth those excellent and notable descriptions which each of them so oftentimes setteth fourth at euerie discourse, touching the fearefull paines, wherwith God vseth to punish wicked men, and hypocrites, as we see plainly in the 4.8.11.15.18.& 20. chapters. The second part of this generall proposition, to wit, that he which perseuereth obstinately in his wickednes, who maketh but a mocke at the good aduice, and counsell giuen him, and arrogantly despiseth the same, neither ceaseth to complaine of God, & to reason and dispute against him, seemed to them to need no proofe. For no man doubteth but that he which doth such things, doth wickedly. And cõcerning that which is said of *Iob*, for the first part of their speech wherewith they re-

proched *Iob* withall, to witte, that he was fallen into a bottomleſſe pitte of euils and calamities after a ſtraunge ſort, wherein hee complaineth after the manner of the wicked, deſpiſing his life, and murmuring againſt God, ſeemed to thē to be ſufficiētly verified, as well by the deed it ſelfe, as alſo by the talke that *Iob* helde in his firſt complaint: and the other by the replies and anſweres, which *Iob* made to their aduertiſments. For *Iob* therein blameth them, and accuſeth them as vnkind, and vncurteous, as forſakers of their dutie, and of the feare of God, and that they deceiued his hope, and expectation, and in ſteed of the helpe he looked for at their handes, they go about to ſeeke to entrappe him in wordes, and to oppreſſe him as a yong nouice, and to caſt him into the pitte of deſperation, Chap. 6. Afterwarde, hee calleth them forgers of lies, Phyſitions of no value, and that they ſpake wickedly for Gods defence, and talked deceytfully for his cauſe:

cause: and mocketh them, Chap. 12. and oftentimes reiecteth them as vain, importunate and miserable comforters, who doe nothing but breake his braines, and trouble his spirits with their vaine and iniurious words, chap. 16. and 19. and 26. Afterwarde he defendeth his owne righteousnesse verie precisely. chap. 23. 29. and 31. and oftentimes craueth to dispute with God. Chap. 13. and 23. and 31. and casteth aside all hope to bee restored, and of life, namely in the 17. Chapter, and dooth oftentimes reiterate and repeate with great egernesse his complaints, Chap. 9. and 10. and 14. and 16. and 17. and 19. and 30. Now by such speeches and complaints of *Iob*, they thought that sufficiently verified wherewith they charged *Iob* in the second place. And therefore the conclusion they made seemed so firme and strong, and so necessarie a consequent, that albeit *Eliphaz*, in the beginning and entrie of his disputation, behaued himselfe mildly, as

one might see in the beginning of the 4. chap. notwithstanding both he and his fellowes mooued and stirred vp by replies and answeres of *Iob*, the heat of their disputatiō encreasing, did boldly blame and accuse him of idle talke, of lies and mockerie, in the 11. chapt. and afterward of follie, of want of the feare of God, neglect of prayer, of craftines, and arrogancy, cha. 15. And moreouer, to scoffe most outragiously, and to be most arrogantly bold. chap. 18. And againe of extreame malice, of infinit iniquitie and wickednesse; and in the end of impietie and vngodlinesse, and as it were in all their discourses couertly of hypocrisie, as if they could vndoubtedly and certainely gather all these vices out of *Iob* his answere.

Now *Iob* on the contrarie side refuteth, and reprehendeth with great care, all their proceedings, arguments, and conclusions. He denieth not but that he was by the hand of God throwne downe into most great and grieuous calamities, yea he dooth amplifie

amplifie them the moſt he can, to make them appeare greater then they ſaid they were: in ſo doing he vſeth the verie wordes which his friends did in ſpeaking of the deſtruction of the wicked: & ſo confeſſeth freely that the like euils are happened vnto him, that can fal vpõ the moſt wicked. chap. 17. & 19. But he denieth conſtantly, that thence it ſhould follow, that he hath beene a wicked man, and an hypocrite, and that foraſmuch as he hath a good witnes of his owne conſcience to the contrarie, whereunto without anie difficultie he calleth God to record. chap. 6. verſ. 10. and 10. v. 7. & 13. ver. 8. & 16. v. 18. And foraſmuch alſo as it often commeth to paſſe by the iuſt ordinance of God, that the godly are ſorely afflicted, whiles that the wicked are at their eaſe, c. 12. & 21. v. 7. Ad moreouer, that if it were ſo, ꝑ iuſtice of God, which they thought ſo wel to ſuſtaine & vphold, ſhould quite be ouerthrowne. He denieth not alſo, but that he cõplaineth ſomewhat freely and boldly to God of his miſeries and

calamities, and that he desireth to dis-pute & reason with him touching his right, & that he wisheth death thorow the excessiue greatnes of his paines: but he maintaineth that it is lawfull for him so to do, wherfore also he reiterateth & repeateth almost in all his talke his complaints and his griefs to god, & that with great vehemencie, for that there remained none other remedie in his euils & miseries, sith that his friends lent but a deafe eare to all his complaints, and iudged wrongfully aswell of his sayings, as of his doings. He denieth notwithstanding that thence it followeth, that he murmureth & grudgeth against God, that he despaireth, that he reiecteth or casteth aside all true cōsolations, that he would exempt himselfe altogether of sinne, seeing he calleth on God, and confesseth his sins. chap. 7. v. 20. and 9. and that being euen in the agonies of death, he ceaseth not to put his trust in him, chap. 13. v. 15. & to be assured of his saluation, that he acknowledgeth God to be his Saui-

our,

our, with a ſtedfaſt hope and expectation of the reſurrection, and of life euerlaſting. cha. 19. And laſt of all, that hee behaueth himſelfe farre otherwiſe then the wicked haue accuſtomed to doe in their miſeries, chap. 27. ver. 8. From which anſweres it appeareth, that that which his enemies tooke for their foundation and ground, to wit, that thoſe who ſuffer extreame paines are wicked, was falſe: and that it was but a badde argument to conuince anie one of wickedneſſe, and hypocriſie, to alledge his miſeries, and calamities, or his complaints. And ſo he ſheweth that they ſet downe that for a true effect which is none: for in truth, miſeries, calamities and paines how great ſo euer they be, are not alwayes effects of wickedneſſe done before by him which endureth and ſuffereth, for otherwiſe we muſt needes condemne Ieſus Chriſt to be wicked, and all the martyrs.

Alſo a complaint albeit it paſſeth meaſure, is not alwayes a certaine and

vndoubted effect of a murmuring, froward, and despitefull heart agaynst God. Whence also it appeareth manifestly that those things which are alleaged by *Iob* his friends, to proue their principal intention, are not to the purpose, as they propose and set downe. As that which they say concerning the iustice of God, and the weake & sinfull nature of man, the paines and punishment of the wicked, the testimonie and witnes of the ancient, and their owne experience. For it followeth not, because that God is iust, and men sinners, & that the wicked are subiect to most grieuous paines, that therfore we must necessarily say, that this man is a wicked man, because he endureth most grieuous and great paines.

As for that which his friends alledge, touching his complaints, his wishing for death, and his disputing agaynst God, and of all that they reproched & blamed him to haue vttred with some bitternes in the midst of his torments, be it in respect of them, or in respect of

of God, he answereth nothing else, but that he sheweth by contrarie workes, and wordes, that one ought to take in better part his complaints and sorrowings than his friends did.

For as for them they would that all such complaints of *Iob* should be taken for vndoubted signes, and most certain effects of a froward, obstinate, proude and desperate heart, hurting himselfe in murmuring against the iustice of God, and reiecting and casting aside with mockerie all consolation and comfort. But *Iob* doth sufficiently giue them to vnderstand, that his complaints, and hard answeres were nothing but markes and tokens of a sorrowfull spirit attainted with sorrow and griefe euen to the quicke, mooued and stirred vp by the false accusations, and reproches of his friends, striuing against the feeling of the anger of God, and despaire, and wishing some end of his miseries and calamities: and that his right might be knowne with the integritie and vprightnesse of his con-

ſcience. And ſo he declareth and ſheweth that to be falſe, which his friends tooke to be a thing moſt certaine, and that they abuſed thēſelues, interpreting amiſſe that which they ought to haue takē in the beſt part, & taking that for effect which indeed was not. By which means the reaſon which ſeemed to *Iobs* friends altogether neceſſarie, euidently to ſhew that he had ben a wicked man, or an hypocrite, and that he was obſtinate in his euill doing; is nothing elſe but a ſhadow or ſhew of reaſon, which abuſed and deceiued them, cauſing thē to take that which was but a light coniecture, for a certaine effect of a wicked and peruers ſoule. Now they were thus deceyued, becauſe they were ignorant of the infinit wiſedome of God, and of the true cauſes of this great affliction of *Iob*. And moreouer, foraſmuch as they aduanced themſelues to iudge of things, which are without the bounds and limits of that wiſedome which is taught vs in the word of God, which conſiſteth in the feare of God, & withdrawing

drawing our selues from euill. *Iob.* 28. and so not to iudge before the time, and against the dutie of charitie, and of the person afflicted. Again in that they made none account of anie thing that *Iob* had answered them for his defence, and vouchsafed not to beleeue that which he confirmed by oth, cõcerning his vprightnesse, and testimonie of a good conscience, namely, cha. 27. which ought to teach vs to be stayed and well aduised, when there is question to iudge of things which are obscure and darke, difficult and hard to be vnderstood, wherof we haue no certaine and euident testimonie, wherin the best aduised may easily be deceyued by outward apparance and shew of reason, albeit there be in them no malice at all. And behold this is the summe of their whole disputation.

Hereafter followeth the iudgement set downe touching the disputation. First of all commeth forth *Elihu*, who speaketh from the 32. c. vnto the 38. and telleth his aduise, not touching the

principall point and substance of the cause, but onely of the manner, and of the proceeding and course they held in the disputation on the one side and on the other, reprehēding both the one & the other, to wit, *Iobs* friends in few words, in that they haue not sufficiently conuinced *Iob*, nor well answered to his replies. chap. 32. ver. 12. And after he had shewen how it was needfull, that he should tell and declare his aduise, he setteth himselfe to reprehend *Iob*, in foure distinct speeches, the first in the 33. the second in the 34. the third in the 38. and the fourth in the 36. and 37 Chap. The end of all which is but one and the same, to wit, to shew and conuince by reason, that it is without cause wrongfully, and timerously done of *Iob*, to complaine of god, as if he did him iniurie, & so to exhort him to repentāce, in that he spake so vnaduisedly and rashly. And therfore hauing set downe certaine speeches which *Iob* vttered, whereby he would seeme to say, that hee had a better cause then God,

God, hee dooth reprehend them, and ouerthrow them by manie reasons, which he draweth from the infinite Maiestie of God, from his incomprehensible wisedome, from his goodnesse and mercie: and on the contrarie side from the basenes of man: from his ignorance, and iniustice. chap. 33.

And moreouer from the most righteous nature of God, who cannot ouerthrow the right, his soueraigne Empire and dominion, so that he cannot doe wrong to any one: from the most free power he hath to iudge, and to ordaine and determine of all men as him listeth: from the vse of afflictions which alwayes turne to the best to those, who take them as they ought 34. Chapter.

And againe, in that the righteousnes which man hath can not be vnprofitable vnto him, so can it not aduauntage or benefite God a whitte, 35. Chapter. Finally, he taketh his arguments and reasons from the excellent, and notable gouernement and

guidance of all his workes, aſwell ordinarie, as extraordinarie, whereof he maketh a long recitall, to ſhew that there is nothing in them that can be reprehended, in the 36. and 37. Chapters. And therefore that *Iob* dooth not well to complaine ſo egerly and ſharpely of Gods handling of him: as if he had paſſed meaſure, and done him wrong. All theſe reaſons may bee briefly gathered and concluded in this ſort. God is of infinite Maieſtie wiſedome, goodneſſe, and incomprehenſible mercie: of a nature moſt perfectly iuſt, of moſt ſoueraigne empire, which hath power to iudge of all men as him liſteth, & conducteth & guideth moſt wiſely, and holily all his works, both ordinarie and extraordinarie: in ſuch ſort that no righteous man is afflicted but for his good, God cauſing thorow his gracious goodneſſe, both his iuſtice, and his afflictions to turne to his profite.

It is therefore wrongfully, and without cauſe, O *Iob*, that thou complaineſt

plaineſt thus of God, as if he did thee iniurie, or as if thy cauſe, which thou wouldeſt plead face to face with him, were more righteous then Gods, or as if thy righteouſnes were vnprofitable: whence it followeth that thou muſt needes vnſay what thou haſt ſayd, and repent and be ſorie for thy wordes, and craue pardon of God for thy fault, and that it would pleaſe God to teach thee more clearly and perfectly what is his will in this thine affliction.

This is the iudgement of *Elihu* of things, which were amiſſe ſpoken in the diſputation on the one ſide and on the other: but eſpecially by *Iob*. To which notwithſtanding nothing is anſwered neither by *Iob*, nor by anie of his friends, foraſmuch as it is moſt likely, they knew that *Elihu* ſpake moſt wiſely. Which ſheweth and teacheth vs, that wee ought not to replie, contradict, or gaine-ſay thoſe ſpeeches, which wee know and feele in our ſelues to be iuſt and true, howſoeuer as ſlouthfull, & negligent we be

moſt ſharply reprehended, and by one that is yonger than our ſelues.

Here followeth after the iudgement which God himſelfe pronounced, the which is two fold, the firſt touching that which *Iob* raſhly had ſpoken, or without knowledge in the heate of the diſputation, and principally that he required that he might be permitted to debate & reaſon the matter with God. The other is touching the foundation, and the principall point of their difference & debate. God then in the end appearing, aſwell according to *Iobs* wiſh and deſire, as of his friends, & ſpeaking out of the midſt of a whirlewinde, and of a cloud, pronounceth this firſt iudgement againſt *Iob*, thorow out foure chapters in two ſpeeches, where in the firſt, which is in the 38. and 39. he maketh him confeſſe that he is inferiour in the cauſe: and in the other, which is in the 40. and 41. that he failed and ſinned, for which he craued pardon, which he doth in the ſixe firſt verſes in the laſt chapter. The end of both which

oration

orations or speeches is but one, which is more plainly to conuince *Iob* of temeritie, and to bring him to true repentance, for things spoken by him inconsideratly. In the first thē, God doth thus in briefe reprehend the rashnes and temeritie of *Iob*.

It must needs be that he (who durst reprehend any thing in Gods workes, and in his gouernment, or that would debate the matter, and dispute with him) haue at leastwise somwhat like, or approching to the eternity, knowledge, power, wisedome, prudencie, and manner of gouernment of God.

Now so it is that *Iob* hath nothing, which resembleth or approcheth anie thing neere to the eternitie of God, he being of so short a continuance: nor to his knowledge, seeing he is ignorant: nor to his power, seeing he is feeble & weake: nor to his wisdome, prudencie, and gouernment, he hauing neither counsel nor experience: whence it followeth, that it is temeritie and rashnes, and want of knowledge in *Iob*, to re-

prehend anie thing in this moſt wiſe gouernment of God, or that he would diſpute with him.

The firſt part of this ſpeciall talke, touching the eternitie, power & wiſedome of God, and of the baſeneſſe of *Iob*, is proued by diuerſe and ſundrie effects of Gods workes, as well in the creation, as in the generall gouernment of all things, chapt. 38. and the other by a ſpeciall conduct and guidance in diuerſe ſorts of creatures, chapter 39.

The ſumme of that which God admoniſhed *Iob* of in the other oration, in 40. and 41. chapters, that he had not yet ſufficiently acknowledged his fault, is this: He which not onely hath nothing like vnto God, but alſo is not able to ſtand before his meaneſt creatures, is temerous and raſh to demand & aske to enter into diſputation with him, who is of infinite power and maieſtie.

Now ſo it is, that *Iob* not onely hath nothing like to God, but alſo durſt not appeare and ſtand before *Behemot*, and

Leuia-

Leuiathan, which are the meane works of God. It foloweth then that *Iob* is temerous and rash, who would enter into disputation with him, & consequētly, he ought to confesse his fault, and render vnto God as he ought, the praise of so soueraigne a bountie and iustice.

It is then shewen that *Iob* hath nothing like vnto God, that he should compare himselfe with him in the nine first verses of the 40. chapter, and afterward in the rest of this chapter, and in the whole 41. chapter it is declared at large by the description of these two great and terrible creatures, that *Iob* durst not appeare & stand before them: whence the conclusion is most manifest, as it is touched in the beginning of the 41. chapter.

Iob being by such reasons conuinced of his fault, confesseth his sinne, and making profession of his repentance in the sixe first verses of the 42. chapter, which God receiueth, and hauing pardoned him, pronounceth the other part of the whole cause in generall,

and that in *Iobs* behalfe and fauour, whom he saith spake rightly, & not his friends in the 7. verse. The means wherby they must be reconciled vnto God in the 8. verse. The execution of the sentence in the 9. vers. And so God hath handled the matter, and by his most soueraigne decree determined of this great debate & difference, that atonement was made among themselues, and they all reconciled to his maiestie, and euerie one being admonished of his fault, became more aduised: such is the happie issue & end of al debates, which it pleaseth God to appease.

Last of all, there remaineth a little recitall of the historie of *Iobs* restoration to a farre better and greater estate, then that from whence he was fallen, which is declared by the efficient cause which is the fauour of God, and by the parts of so happie estate, from the 10. verse vnto the end of the book: whence it appeareth, that God restored him his riches twō-fold, gaue him children to the like number he had before, and daugh-

daughters adorned with singular beautie, and makes him to liue yet 140. yeares, blessing him all manner of wayes, so that he dyed in perfect old age, and satisfied with dayes.

Now to conclude in a word, behold what *Iob* was, of whom we haue so much spoken, to wit, a man beloued of God, but tried to the outmost by most hard proofes: a man by his owne testimonie renowned and famous, mightie in riches and dignities, knowne for his vertues, but made more noble by his aduersitie, then by his prosperitie: a conquerour of Sathan and of all aduersitie: constant in the losse of his goods: patient in a most sharpe, violent, and grieuous disease, reprehending with godlinesse and vehemencie his wife, who mocked him: being abandoned and forsaken of his friends, he forsooke not himselfe: being despised of his household, he retained still his dignitie: vpholding himselfe by the testimonie of a good conscience, when he was condemned of al mē & holden for guiltie:

wise and couragious against the accusations of his friends: hauing a firme heart, and strong against all violence, contempt, and iniuries, being strooken by the hand of God, and resting onely thorow faith on him: and in the midst of the pangs of death, and in extreame despaire of all things, fostering in himselfe the hope of the resurrection, and of eternall life, looking for him to be his sauiour, whose hand he felt so heauie vpon him, surmounting and ouercomming all feares and terrours by the inuincible force of faith; menacing and threatning those with seueritie, who were cõtrarie vnto him, despising boldlie the accusations of al, trusting and assuring himselfe in the goodnes of his cause, and on the equitie of Gods iudgment. Notwithstanding he himselfe waxeth ouer-hot in his complaint which he maketh vnto God, and suffereth himself to be transported and carried away with his owne passions, being vanquished somtimes by the greatnesse of his euill, desireth and wisheth

often

often for death: is sorrie that euer he was borne: curseth the day of his birth, and as if he were more hardly vsed then he ought to be, complaineth to God with bitternesse: reiecteth and casteth aside all hope to be restored and to liue: so eager to defend his owne righteousnesse, that he oftentimes obscureth and darkneth Gods. But also he willingly abideth him, who reprehendeth him with reason, and doth peaceablie submit himself to the reprehensions which it pleased God to vse towards him, and doth in good earnest repēt him of that which he spake but badly to the purpose. And in the end being absolued of God, and placed in better and greater estate then before, is made most happy, being a most excellent example of a most valiant souldiour, who surmounted and ouercame all the forces, power, and subtleties of al sorts of enemies, and a most rare patterne of one that beareth most moderatly, both aduersitie and prosperitie, a teacher of patience, and of true repentance. To be

short, such was the fruit of so memorable patience, such was the course of so holy a life, and such was his happie end.

Graunt ô good God, that in this last old age of the world, and in these extreame troubles and dangerous times wherein al things are disordered, wherin we see the care and studie of pietie, of iustice, and religion to waxe old, yea to be almost quite extinguished, that there may yet be found manie like vnto *Iob*, who by the example of a godly and holy life, and heauenly doctrine may shine among others. Graunt also we beseech thee, that all those that now suffer diuers persecutions and afflictions, may follow the patience of *Iob*, and may entirely and holily remit and rest themselues in the hands of Iesus Christ their sauiour and redeemer, that hauing obtained by thee in his name an end of all their calamities and miseries, they may raigne with thee in eternall blisse euerlastingly, Amen.

FINIS.

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